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ARTICLE I.—DESPOTIC RUSSIA.

PART II.

Adventures in the Steppes of Russian Asia and the Frosty Caucasus.

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NEVER shall I forget the first glimpse caught from the Volga of the beautiful city of Astrakhan. Unlike any I had seen, this place, instead of being surrounded by outlying villages, shone with its bright cupolas in the midst of the wide-stretching steppes—a veritable queen of the desert. The sun was setting as we neared the island upon which the city is built, and the effect of its light upon the wide expanse of sand was indeed imposing. There was an air of complete repose about the scene, and, save here and there a camel or a caravan on the brink of the Volga, nothing intercepted the view between us and the horizon. But when in the interior of the town, and its bright mosques and minarets are no longer to be seen favorably under a setting sun, Astrakhan is disappointing.

Its sandy streets are dirty and badly paved, and its houses have but little that is attractive about them. One thing, however, is especially noteworthy, and that is, that this town is thoroughly oriental in all points, notwithstanding the immense influx of strangers which one would suppose might tend to

destroy its eastern individuality. Its inhabitants consist chiefly of Russian functionaries, Armenian merchants and Tartar fishermen; but besides these a variety of other still more curious and interesting tribes present us, in its teeming streets, with a perfect epitome of the races of Central Asia.

The trade in fish is enormous, supplying, as it does, the most distant parts of Russia with this article of food, salted and sun-dried, together with *caviare*, of which this town is the chief market in the world.

As Buddhism and the Thibetan language had been my special study at Paris for several years, my curiosity was not a little piqued to visit one of the Buddhist encampments; and as we had now reached the spot where some of the most interesting are to be found, I set about making arrangements to visit one of them in order to witness their religious rites, and if practicable, to examine some of their sacred books. A Russian on board, who was well acquainted with the settlements, kindly offered me his aid, and we engaged a boat with sixteen rowers to conduct us along the arm of the Volga to one of the most important colonies. Our boatmen were all Mongolians, and of the same faith as the settlement. My friends, the Russians, succeeded in obtaining an introduction to the chief representative of the Grand Lama, who is at the head of all the pagodas round about the Caspian Sea. We saluted this grandee in the fashion of the Buddhists, clasping our hands together, and bowing profoundly several times. While responding to our salaams, he mumbled something either in the Kalmuck or Thibetan language, but so incoherently that it was quite impossible to catch the meaning of his words. Seeing that we did not understand him, he proceeded to write down what he had said, and then I understood the purport of his speech. Hereupon he brought a number of Thibetan texts, among which I recognized the *Lavitavistara*, which means the "Diversions of the Spiritual Youth," and is a complete biography of *Sākya-muni*. This is one of the most ancient works of their Faith. It was originally composed at the First Synod, 543 years

before our era, presided over by Ananda, who was a contemporary of Buddha himself.

The version in his possession was a translation from the Chinese, which in its turn was translated from the Sanskrit. Though this Thibetan version is comparatively modern, dating back about 500 years, yet it has none of the characteristics of Thibetan works generally. The expounders of the law have not enlarged it by their notes, and the text seemed to be the same as on e in the possession of the National Library at Paris. As this was a work of which I had considerable knowledge, I read it off with ease. This elicited the queerest groans and grimaces from the Dgeslang, or High Priest, but it was impossible to judge whether he was pleased or angry at the performance—it seemed more like wonder that he expressed. Presently he raised a long wand that he held in his hand, and the great bell of the pagoda was sounded; whereupon a number of dgeslango, or priests, dressed in yellow gowns and high conical hats, issued from the tents and formed a procession. They then conducted us into the pagoda. A long vista of children, of all sizes, were arranged, from the tallest to the least, along the aisle. Everybody had an air of intense solemnity. Around the altar were a number of musicians, some with instruments I had never seen before, others had great gongs and triangles. When all were duly assembled, the High Priest produced a large work—a manuscript written upon leaves, from a sort of hempen wrapping. After undoing this with much trouble, he came towards me with it in his hands, and showed it to me. Then he commenced to read from the volume, in changing tones of voice. Whilst the High Priest was reading aloud, the other priests joined in at intervals with the strangest inflections, whilst the musicians at the altar added their share to the performance. Then one and all set up a noise such as it is impossible to describe. I involuntarily stopped my ears. In the meantime a number of wheels were set whirling, to which were attached long strips of manuscripts upon which are written their prayers. These wheels are em-

ployed because they modestly avow that they are unable to pray quick enough. At length this terrible concert stopped for awhile, and I hoped it had come to an end. But the High Priest now began a discourse. Meantime the news of my visit would seem to have spread, for the encampment came pouring in, crowd after crowd, until the pagoda was full. The sermon of the High Priest, which was delivered in the Kalmuck language, was quite unintelligible to us, except a few words here and there—such as a *stranger*, etc.—which were often repeated. The enthusiasm of these people was very great, but still I had no guarantee that it might not suddenly change, and that I might not become the victim of an opposite sentiment. I was getting a little tired of the service, which had already lasted a considerable time. The concert had now been resumed and the choir of voices strengthened by the new-comers. Finally I began to show signs of leaving them, when the High Priest approaching us, touched my clothes with his hands, and felt me, as though to assure himself of my corporal existence. When I told him of my intention to quit him, he brought out a number of Buddhistic works and manuscripts; he presented me with a Kalmuck manuscript, which I still possess in my library at Paris, and which I hope some day to translate and bring before the public. Much to my regret, I had nothing more than my gratitude to offer to him in return.

Among the works he had placed before me, my attention was called more particularly to one in ten *pens*, or volumes, called the *Suvarna prabhasa*, which I afterwards obtained upon my return to Europe, and have translated and intend publishing before long. This is a most remarkable and interesting work, for it is a genuine version of a part of the Buddhistical scriptures, and which will throw much light upon certain important points still quite unsettled, which have been but lightly touched upon by specialists.

We took the boat back to Astrakhan, and the *boulacks*, or watermen, rowing at a good pace, we arrived before sundown. Upon my return, I was fortunate enough to find a small inn,

the host of which understood German. Taken altogether, my recollections of Astrakhan are not of the pleasantest. Here I met with the Russian spirit of bureaucracy and *espionage* in its most hideous forms. In Nijni-Novgorod I had lost my passport and other papers, and the officials there had given me substitutes of their own making, which, as I afterwards discovered by the light of later events, instead of facilitating, served to check and even seriously endanger my progress, not to say my liberty.

The first cause of my difficulties can be traced to an accident of the first few days I was there. In walking about the town, I came upon a sort of pavilion, beautiful and costly in its decorations, the gates of which were open. Not thinking that the place was forbidden ground, I entered the court-yard, looked about me, and approached the principal entrance. Here, too, the doors were open, for the scorching sun was pouring down upon the city, and the people here are jealous of losing the slightest breath of air. I went into an outer hall, gorgeously hung with silk and carpeted with the richest Persian mats. I paused a moment to look at the brilliant surroundings. Perfect silence reigned. The soft plashing of a fountain in the court, as its waters tumbled into a marble bath, was all that broke the stillness. To the right of this ante-room was an arched door, half-hung with light, flowing curtains, so that nothing in the room beyond could be seen save portions of the furniture and the hangings. I stepped across the rich pavement, and in another moment a new and unexpected scene met my eyes. This was a long and gorgeously decorated saloon. Around its painted walls were richly-worked canopies, surmounted by tapestry.

In its centre was a group of Persian and Circassian women in conversation, and others were about the room, some listlessly resting upon the divans, others apparently at work. This was all I saw. For, in another moment, I found myself clutched by the shoulder, and on looking round, was confronted by a mean-looking individual, who at once began to chatter

some incoherent stuff in a shrill, unpleasant voice. I at once saw the mistake I had made. I was in a *harem*. So, making the most Oriental obeisance I could to the ladies, I made my retreat, the eunuch still keeping up his inharmonious upbraidings as I retired. Outside the gates, I laughed heartily at a mistake that had furnished me with a sight I had never seen before; but on returning to my inn, it was evident to me that this adventure would cost me more dearly than I imagined. An invitation from the Governor to wait upon him was on my table. I consulted with my host, telling him what had happened. He pulled rather a long face at the recital, which to me seemed to predict serious results. It appeared, however, that I must go and pay my respects to the Governor in any case, and explain the state of affairs. His reception of me was coldly polite, and there was an irony about the general tone of his bearing that filled me with uneasiness. I felt that now I was in the presence of an Eastern tyrant. He asked me many questions, and gave expression to some irritating inuendoes about my visit to the Buddhist colony. He expressed surprise that I had not my passport, and upon my presenting my papers given me at Nijni-Novgorod and Kasan, he shook his head ominously. He now assumed a severity towards me such as I have never yet seen in any man. He told me I must send to St. Petersburg for fresh papers, and remain in his city till their arrival. My host of the hotel sympathized with me, and believed my story. He advised me to lose no time in making my escape from the city as soon as possible, and at night-time if practicable. He said that there was no justice in Astrakhan, and that in a few hours I should be inevitably thrown into prison. I proposed going by the Steppe, as being the less frequented route and the most secure from discovery; but he assured me that such an attempt would be rash in the extreme, and that no man could undertake such a journey alone, the Turcoman brigands and other savages being far too dangerous to encounter without an escort. And then again, this would involve a permission from the government for the

supply of horses, which in my case was out of the question, and caravans are met with too rarely for me to rely upon the chance of meeting with one to effect my escape. That day I spent in reflecting upon the difficulties of my position and how I could rescue myself from the dangers that menaced me. That same evening fortune favored me. On my return to the hotel my host called me aside and informed me that he had a plan for my escape. He had met with a rich Georgian trader, who intended crossing the steppe with an escort and ample supply of horses; he had recounted my story to him, had explained my position, and had arranged with the nabob that he should take me along with him.

We were to leave the same night, for an order had already been issued by the Governor for my arrest the next morning. The Georgian had complied willingly with the request, for he hated Russian officials and rather gloried in checkmating them. So his *tarantas*, or carriage, was duly prepared, and we left Astrakhan in the dead of night. It was agreed between us that, until we had passed the first government stations, I should hide myself under the seats, with a quantity of wrappers placed over them, and that we should thus baffle any curiosity on the part of these officials. It was a glorious moonlight night, and the cupolas and minarets of Astrakhan were all radiant as we left them behind us. We tore on at a rattling pace, and upon nearing the first station, the Georgian, making a great show of haste, flourished his papers out of the carriage. The officials peered into the *tarantas* in their usual mechanical way, and the Georgian, shouting out to the driver to go on, we flew away at a great pace. This speed we kept up till the first paling of the dawn, when, coming upon sand-stone, we were forced to alight and walk until we again got on to the sand. At about six o'clock, we came upon a Kalmuck settlement, just rising from the night's repose. The village consisted of about two hundred *kibitkas*, or tents, around which their flocks and herds were grazing. Several dogs greeted our arrival with their loud barking, and some of the settlers came out of their

yourts to take a look at us. Not much further on, another government station was yet to be passed, and of this one we had greater fears than the first, for it had the character of being very severe in its investigations. This time I put on some of the Georgian's oriental robes, consisting of a long, flowing dress, a bashlick, made of camel's hair, and high felt boots. Thus equipped, I succeeded in passing myself off as an Asiatic, and thus got through without difficulty. The Georgian had provided a great quantity of meat and wine and all sorts of provisions, so that we were enabled to regale ourselves at pleasure as we passed through this dreary country. During the day we hardly met a soul, and the scenery began to grow less attractive as we proceeded, till at last scarcely any vegetation was visible, and on the next day we found ourselves in the midst of the desert. But never shall I forget the imposing grandeur of a sunset we witnessed here. The uninterrupted expanse of the steppe lends an almost inconceivable splendor to the reddened sky, and the sands, rendered blood-red by the sinking orb, are reflected upon the overhanging sky in innumerable and ever-changing forms. We continued our drive till the moon had risen, and after a journey of several days from Astrakhan, we reached a sort of wooden shanty consisting of two rooms, which was the habitation of a Kalmuck and his family. We only stopped here a few hours, but it was almost impossible to sleep. All the strange things I had seen crowded upon me, and I could not close my eyes; then again, the low cry of the camels and the screams of wild geese as they passed, were no less preventives to rest. On rising at daybreak, we found the horses and the escort of Cossacks and Kalmucks awaiting us to start. We had not proceeded far before we met several caravans of Turkomans, and I must confess to a feeling of uneasiness as these wild-looking armed men approached us; all that I had read of their depredations upon wayfarers, and their savage warring among themselves, rose with force in my memory. Kalmucks I had seen before, and their fétting of me, perhaps, filled me with more confidence in them than I had in

their neighbors. These nomadic tribes are full of the strangest interest. Their customs and mode of life offer such a contrast to our own, while their love of independence fills one with admiration for them. Liberty they must have at any price; rather than forfeit that they would meet death itself. Indeed, it is a common custom with them, if any of a tribe are conducted into exile to Siberia, that the others shoot them down as they cross the steppe under the escort of the Cossacks.

The Tartars may be divided into two general classes, namely, the *Yourtows* and the *Kotchewinschis*. The first are those that dwell in towns, or at least, have a settled place of habitation; and the second are a tribe essentially nomadic, and wander over the steppes from one part to another. The villages occupied by them are of a most miserable kind, being only inhabited during the winter months; in summer they leave them for their kibitkas, which are quite different from those of the Kalmucks. They are smaller, and though their wood-work is far more solid, they can easily be transported from one quarter to another, since they only take with them the felt or linen coverings, which they carry without difficulty upon a light cart. Their kibitkas are sometimes round and sometimes angular, and always so low that it is impossible to stand upright in them. The nomad Tartars and Turkomans, whom we had just seen, devote themselves exclusively to agriculture and the rearing of cattle and horses, all commerce being proscribed. They buy their corn at Astrakhan, but never more than is actually necessary for their immediate wants. They prepare their bread much in the same way as the Russians, but live principally upon meat and fish, which they dry in the sun. Although their religion forbids it, many of them drink wine and spirits; but all, without exception indulge in *balbousan*, a very strong spirit, which soon renders them intoxicated.

The Tartars of Astrakhan and Kasan are mostly a quiet, industrious and religious people. Those around Astrakhan resemble the Kalmucks in physiognomy. The young men shave all their beard save the moustache. The old men, on the

contrary, grow all their beard, but shave their heads and wear a quaint cap. The dress of both differs little from that of the Cossacks. The women wear gold pendants, and silver rings in their ears, ornamented with pearls, and in some rare cases, with diamonds. The physiognomy of the Khirghis, who also rove about these deserts, indicates an affinity to the Mongol-Turks. Their face is neither so flat nor so wide as that of the Kalmucks; but their black and contracted eyes, their little mouths, their prominent cheek-bones, and the slight tuft of beard upon their chin, are all, more or less, traits recalling the characteristics of the Mongols. Khirghis beauty is not striking. Their skin is clear, their eyes bright and full of fire, but their form awkward and unpleasant to look at, and their prominent cheek-bones quite destroy any claims they might put forward in this respect.

Their life in the midst of the freshness of nature, their simple diet and the absence of life's anxieties, have tended to secure for them the enjoyment of a vigorous health, that serves them in good stead when threatened by the trials of hunger and thirst in their native steppes. On the other hand, this mode of life has rendered them, as it does most nomad tribes, quite incapable of living in a civilized state; and those who frequent the towns and villages of the Russian frontier pine in their confinement and never attain to the old age for which this tribe is so famous. The range of their sight is very remarkable; they can distinguish objects on the plain at no less a distance than ten versts, or about seven English miles; and while a good-sighted European can but distinguish mere points, the Khirghis recognizes not only the form but the color of objects. A Khirghis can go for two days without eating, and three days without drinking, but on the first opportunity that offers itself he will eat enough for three persons.

The appetites of these people, caused no doubt by their open-air life, are almost beyond belief. They devour incredible quantities of meat, and drink long draughts of *koumis*. A fair-sized sheep at a table for less than a dozen persons is not left

long on the platter, and they frequently place a second on the spit when the first has disappeared. Their physical strength, however, does credit to their voracity. I need only allude to a favorite game of theirs to show the sort of exercises they go through. This is a sport in which one Khirghis attaching a sheep to the saddle of his horse, rides with it between two ranks of spectators, whilst those of them wishing to exhibit their strength, grasp the hind-legs of the animal and tear them from its body. Their greatest pleasure in the plain is riding; they are, as it were, born on horseback. Nor are the women less skilful in this respect than the men. Both, attaching short stirrups to the saddle, hold to it with extraordinary tenacity, and ride with a daring and swiftness only equalled by the Arabs. They are also clever archers, but of late years the gun has in many cases replaced the bow and arrows. Some among them practice wrestling, but none have as yet attempted the more modern and noble art of defence. A sense of cleanliness is extremely rare among them, both as regards their persons and their dwellings. The habit of taking snuff, which is one of the most recent of their newly-imported customs, was introduced from Russia. They carry it in a little bag at their waists, and indulge in its use in large quantities. Smoking, which they learned of the Chinese, has long been one of their weaknesses; they generally use long pipes, but lacking these, they employ bones. With regard to the history and origin of the Kalmucks, it may not be uninteresting to look at what *Homaire de Hell* says respecting these strange nomads: "If we are to believe what historians tell us, the neighboring countries of Caucasus and Altai, and above all, those situated south of these great chains, would seem to have been from time immemorial the cradle and domain of the Mongols. Divided into two great branches, always at war with one another, these people finished by uniting themselves into one nation under the influence of the great Ghenghis-Khan, and thus founded the basis of that formidable power which was destined afterwards to invade almost the whole of eastern Europe.

"But at the death of the son of Ghenghis-Khan, the old discords were again aroused with fresh and greater violence; and this time intestine war ceased not until the ruin of these two great tribes was attained. The Mongols, properly so called, were obliged to submit to the Chinese, whom they had formerly conquered, and the four nations, that formed the *Doerben-Oerset*, dispersed themselves over all the countries of northern Asia.

"The *Koites*, in consequence of long wars, passed over into Thibet and Mongolia; the *Touemoites*, or *Toumouts*, established themselves along the Chinese wall, where they still are to be found. With regard to the *Bourga-Burates*, they already in the time of Ghenghis-Khan dwelt in the neighboring mountains of Lake *Baikal*; they are now altogether under Russian domination. The *Eleuthes*, known better under the name of Kalmouks, remained in western Asia and Europe. According to old national traditions, the greater part of the *Eleuthes* made, anterior to the period of Ghenghis-Khan, an expedition towards the West, and were lost in the Caucasus. It is at this epoch that historians wish to fix the origin of the name Kalmouk, which signifies *left behind*, and they are of opinion that this designation has been given to all those Eleuthes who did not accompany their brethren in this expedition to the West. On the other hand, according to *Bergmann*, Kalmouk signifies *unfaithful*, and it would not be surprising if the people of Asia, who continued to profess the primitive religion, called the Eleuthes by such a name, when these had embraced the religion of Buddha."

This extract possesses considerable interest from the intimate acquaintance of the author with the people, their history and mode of life.

The habitations of the Kalmouks are round tents, which they call *khabitkas*, raised with canes in the form of a cone, and covered with thick felt made of camels' hair, which effectually keeps them dry. They are from ten to fifteen yards in circumference and about ten high. They make their fires in

the centre and let the smoke escape from the top, which is prepared for that purpose. This tribe is wretchedly poor, living upon fish caught in the Volga, which they salt or dry for the severe season. The physiognomy of the Kalmouk is not unlike that of the Chinese, except that it is more hideous and brutal. They have the revolting custom of throwing their dead into the fields, and there leaving them to be devoured by dogs or other animals. They worship images, roughly cut out of pieces of wood, and made as nearly as possible to resemble their own features. These they dress up in rags. In the seasons that bring them harvests and fruit, they confer carresses upon their idols; but in the severe seasons they inflict upon them all the ill-usage that their anger and disappointment can invent.

Quite unable to sleep, I threw off the furs and covering from me, and descending from the *tarantas*, paced up and down outside the kibitkas around the station. It was a splendid night, and an indescribable stillness reigned. It is utterly impossible to give an idea of the effect that such complete silence in so vast a space produces upon the senses. The moon was up high in the heavens and shone with a brilliancy I had never seen before; its rays silvering here and there a salt-pond far away, reminded me of the sea, and the bright chain of light sometimes thrown across the palpitating waves increased the illusion. Every object was steeped in the white light pouring down—the smallest pebble in the sand was as visible as in the limpid stream. How Shakspeare would have revelled in a sight like this—to have seen the floor of heaven thick inlaid with a mosaic of bright gold. At four o'clock the Kalmouks roused themselves, made ready for the journey, and we started at dawn. On we went—the vegetation becoming scarcer and scarcer, till at last not a vestige of green was left. On the third and fourth days we met not a soul. Though no one could have been more lively under the circumstances than my friend, the Georgian, who, though we could not communicate much with each other, laughed, sang, and rallied our escort

continually. Still it began to be very lonely, with nothing but sand and sky and the same objects to break the monotony. In the afternoon of the third day we had an adventure, which, however, was a little too lively to be pleasant. We were overtaken by one of those terrible sand-storms, which spring up here as suddenly as a white-squall on the Mediterranean. The first indication of this was a low roaring from the Caspian Sea. Then the sand was lightly uplifted and began to assume every sort of shape, and in a moment we were overwhelmed by a whirlwind of uprising columns. We had just time to put on great iron spectacles used on such occasions.

Our horses began to paw the ground and rear up furiously, the drivers lashing them with all their might to keep them up, lest they should be buried in the veritable hills of sand which were being heaped up around us. Our carriage, in less than two minutes, was half-hidden in the mound of sand piled up by the storm. The scene was one of utter disorder. Blinded by the sand-shower beating upon us, we could hardly see each other. Then, all of a sudden, it was over; the whole plain assumed its former repose. But we had to work hard to extricate ourselves from the complete confusion in which it had left us. However, after an hour's hard work, we succeeded in getting things into form, and once more started on our trackless course. The desert is like a vast ocean upon which you never know what you may encounter. Danger may always be at hand. At nightfall we arrived at an oasis covered with the tents of Kalmouks, half-buried in the sand. We put up at a shed which served as a station-house. I was now dead beat with fatigue. I tried to get into a Kalmouk tent, but so crowded was it by the family that there was not a comfortable corner in it to be found. So, making myself as good a bed as I could in the *tarantas*, I retired, leaving the Georgian amidst a group of Kalmouks, smoking his *chibouque*.

At the first indication of the dawn we continued our journey as before. We now began to see the first signs of returning vegetation, in the shape of some absinthe shrubs, sparsely scattered

here and there upon the plain. As night closed in, we approached an encampment of gypsies, a thing not uncommon in the steppes. On seeing us they one and all rushed out to meet us, some singing, others offering to tell the celebrated "*buana ventura*." These people are the pariahs of the desert, and are despised and hated by all the tribes. This camp was a *fac-simile* of what one sees in Turkey, Italy, Spain, or in the wild commons of England. The Cossack country now came in sight, and in the middle of the next day we reached Kizliar, one of the first of the Cossack villages which are dispersed at the foot of the northern Caucasus. But part of the desert still remained to be traversed. Stillness, save now and again the cry of the petrel and wild geese, reigned with all its impressive awe. Nothing was to be seen but the stray kibitkas of the Kalmouks or errant herds of wild horses, buffaloes, and camels watering at the edge of ponds, the favorite resort of brilliant plumaged flamingoes.

Kizliar is a good specimen of the Cossack village, or, as they call them, *stanitza*. Their appearance is very deceptive as to size, being built upon such an enormous area of ground, that a *stanitza* containing one thousand inhabitants gives the idea of a settlement of one hundred thousand at least. All are hedged round with plantations of absinthe, which lend to them a most dreary aspect. Between these plantations and the *stanitza* itself is always a fosse, over which are a number of draw-bridges at the different entrances. The painted houses, after seeing so many smoked tents in the steppe, had a most clean and pleasant appearance. Pavements there are none. In the streets nothing but women and children are to be seen, the Cossacks being all placed out at their different watch-towers about the country, where they observe every movement of the hordes in the plain and the tribes of the mountains. These watch-towers have a truly wierd appearance in the midst of this desolate country. Built on an elevation, and towering high so as to command a wide view of the steppe, they afford a striking landmark in the midst of the houseless plain. A horse, always

ready and equipped, is fastened at the foot of these towers, so that at any moment, at the sight of a rising among the tribes, it can be despatched to give the alarm to the Russian Cossack army stationed at the foot of the Caucasus. Whilst one Cossack is always placed on the platform at the top of the tower, another remains below in a turf hut ready to relieve guard. As we passed, the tribes were fairly quiet, but about a year before they had come down from the mountains, and making a raid upon some *stanitzas*, had murdered most of the inhabitants. After leaving Kizliar we were obliged to increase our escort on account of these dangers. At Mosdok a band of the tribes actually came down, and we heard firing and saw in the dusky twilight the blaze of fires in the distance. At this juncture we ran considerable risk of being cut off from our road and surrounded. The firing seemed to increase, and in a little while we could distinguish masses of moving figures pouring down from the terrace-like crags of the overhanging rocks into the valley below. The low murmur, as of a distant war-shout, became audible.

We set the *tarantas* going at double speed, and after galloping at a frightful pace for about four hours, joined the Cossack army and were safe. In 1866, such a journey as we had undertaken, though accompanied by a strong escort, was full of dangers. These tribes were wont to secrete themselves in hedges or plantations, and thus surprise travelers that passed in their way. The whole of the next day we were with the army, being advised not to expose ourselves to an attack. The counsel was good; for two days later we learned that the tribes that had descended had burnt a whole village and destroyed no less than a thousand inhabitants.

These things bring to mind the wonderful exploits of Kasi-Mullah and Schamyl in the first half of the present century, and of their manly attempts to maintain the liberty of their fellow-mountaineers.

How fraught with interest is every episode of this history, from its first dawn at Jarach to the end of Schamyl's adventures.

Great writers have gone into the legendary interest that attaches to the Frosty Caucasus, but none have perhaps given us the result of their researches so graphically as Baron Von Haxthausen :

"The Caucasus, the highest mountain-range in the civilized world in ancient times, presents features of incalculable importance and interest both internally and with relation to the history of mankind at large. In ancient times, the tribes of Western Asia and Europe dwelling at the foot of these mountains, looked up with wondering gaze to those snowy summits never trodden by the foot of man, which, in their eyes, formed the limit of civilization, and beyond which dwelt those hordes of barbarians, without name or history, the Scythians and Hyperboreans. With these mountains were naturally associated the oldest popular legends and myths.

"When the race of the Divs and Jinns which inhabited the world before the creation of man, alienated themselves from the Deity, they were banished to the Caucasus, where it is supposed they still dwell in their ice-palaces under their king, the *Padishah* of the Jinns, who holds his court in the Elbrouz, the resplendent, holy, blessed mountain."

On the other hand, Grecian mythology informs us, that when *Prometheus* stole the fire from heaven for man, Zeus, as a punishment, chained him to the rocks of the Caucasus. Another legend that still survives relates that, when the Deluge abated, the Caucasus first appeared above the waters; here the Ark first landed on the highest summit of the Elbrouz, making a cleft in it which is still visible; but the story goes on to say that the Ark again floated further and finally landed on Ararat.

There is, however, another legend of high importance, especially at the present time, as its belief exerts a mysterious and magical influence on the coming crisis of the world's history. I have said that the Caucasus was regarded as the limit of the ancient civilized world. The barbarous hordes of the North had even within the times of history repeatedly forced a way through this mountain barrier, and swept over the civilized

countries with the sword of conquest. Against these irruptions the monarchs in early times erected an immense wall, with towers and two strong gates—a defence similar to the great wall of China. This well-known fact in history caused Mahomed to deliver a prophecy which at the present moment contributes mainly to stir up all the Mahomedan races against the dwellers beyond the north of the Caucasus, and to inflame them with the most ardent fanaticism.

Mahomed says in the Koran, "*Beyond the Caucasus dwell Gog and Magog*;" "one day when the full time is come, they will pass the mountains and will slay the Faithful and destroy the blest realm of the Believers."

This text from the Koran was no doubt not without importance in its influence upon the rebellious tribes of the Caucasus, which, beginning with the intermittent outbreaks, finally, by an increasing hatred for their Muscovite neighbors and the inspiring eloquence of the sage, Mahomed Mullah, took more formidable proportions and developed into the great rebellion of the *Murids*, which lasted so many years in these parts, and which gave birth to the great leaders of the new faith, Kasi-Mullah and Schamyl.

The interest with which this reign of warfare is fraught fully justifies a short recital of its principal events. First we are introduced to the learned *Kasi*, or judge, Mahomed Mullah, in an *Aoul*, or settlement, called Jarach—the most prosperous and populous of any in Daghestan. The fame of Mahomed-Mullah has spread far and wide among his people, and he is looked up to with profound respect by all his fellow-mountaineers. Among the youth of Daghestan that receives instruction from the great *Kasi* is a stripling who has by his genius and industry gained the favor of his master. This is Chas-Mahomed, of Bokhara, afterwards known far and wide as *Kasi-Mullah*, the defender of Muridism. After the lapse of many years of hard study under the old man, *Kasi-Mullah* leaves his village for Bokhara, taking with him the good wishes of all the villagers and the golden words of the venerable Mahomed, drawn

from the *Saadi*, "The worst of all men is the learned man who spreads not the light of his learning." A year passed by after this event and brought with it many changes for the mountaineers. Till now they had not shared in these warlike expeditions undertaken by the other settlers against Russia; but the atrocities committed by the "heathen" Muscovites stirred up such a fever of hate against them that now the whole of Daghestan was fired by a burning desire to take the blood of the neighboring tyrants. The aged *Kasi*, in the midst of the growing disorder, was obliged to bring all the powers of his eloquence into play to quiet the rebellious spirit fast gaining strength among his fellows.

During this state of things *Kasi*-Mullah suddenly makes his appearance again on the scene. He recounts an interview he has held with Hadji-Ismail, the sage of Kourdomir, and reveals to his old master a vision that the sage has seen. Then Mahomed-Mullah determines to visit the sage of Kourdomir, and, followed by the villagers and *Kasi*-Moullah, he repairs to the house of his brother-priest. The sage reveals to the gathering the whole of his vision, and Mahomed-Mullah, duly impressed by the recital, declares that all the strength of his arm and of the eloquence with which Allah has endowed him, shall be employed for the service of the new doctrine.

The new doctrine was Muridism, which was destined to inflame the whole of this territory, and to spread war far and wide. It is a curious fact in this narrative that Hadji-Ismail after inspiring the new faith—namely, of upholding the Prophet, and above all, throwing off the yoke of the unbelieving Russians,—suddenly disappeared and has never been heard of since. It is generally thought that he was employed by the Persians to stir up disorder in Daghestan in order to embarrass their enemy the Russian Government, with whom at this time they had a dispute. After this strange encounter with Hadji-Ismail, Mahomed-Mullah returned to Jarach, and preached with a fervor that gathered around him multitudes from all quarters of Daghestan. He now devoted all his time to divine study,

and relinquished all his worldly possessions. Among the most remarkable of his addresses is the following, which led by its eloquence to the universal spread of Muridism:

"Your wealth, your children, your dowries lie under a curse; Allah has stamped them with the seal of hell! for ye continue to live in your sins, ye will not acknowledge and fulfill the law of the Prophet. He who acknowledges the true God, says the Koran, can be the slave of no man; he must follow and obey the holy commands of his religion, and dares not bow before the great men of the earth. His first duty is, by persuasion, and the sword, to spread the light of the true faith in the world; to forsake his family and country when danger threatens Islamism, and above all to arm himself against the unbelievers. And ye—what have ye done? What do ye? The Russians have come into the country, and ye have cowardly submitted to their sway without a struggle! The free Mussulman has abjectly taken the yoke and become the slave of the unbeliever, of the infidel, who has desecrated his mosques, who has trampled on his freedom, who probably, nay, assuredly, contemplates the destruction of Islamism. And ye, miserable cowards, devoid of faith, and heedless of the commands and words of the Prophet, ye pursue eagerly earthly good and allow our religion to perish.

"People, since the Russians have come among you, your brow has borne the seal of the curse! In vain ye observe the *Kamas* and the *Khalbouks*; in vain ye frequent the mosques. Heaven disdains your rites and your prayers. The presence of the unbelievers bars your access to the throne of Allah. Pray, perform penance, but above all, hasten to the holy war. Prepare yourselves for it by prayer, fasting and penance; the hour will come, and I give you now my benediction for the battle."

This oration spread like wild-fire throughout the whole country, and the mountaineers rose like one man against the "unbelievers."

This general rising was not without opposition from many

parts, some declaring that the Sultan alone had the right to declare war against the unbelievers, and that the Koran forbids war, when the Faithful are the weaker party.

But Mahomed Mullah's eloquence triumphed over all such outcries, and his followers, making wooden *shaskas*, or sabres, specially for this purpose, beat down all who attempted to oppose them in their undertaking. Bands of Murids were formed that visited all the neighboring villages and gathered recruits for the holy campaign.

Then followed the interview between Mahomed Moullah and Arslan Khan. Thereupon Mahomed Moullah returned to Jarach and chose his old pupil Chas-Mahomed as the chief of the army, blessing him and naming him *Kasi*, that is, the chief of the *Khazinet*, or Holy war.

After exhorting *Kasi*-Mullah and the Murids to open war against the Russians, Mahomed Mullah retired from public life and shut himself up, leading thenceforward a life of contemplation. Meantime *Kasi*-Mullah successfully led his army into the Eastern Caucasus, where, deeming it more prudent to wait, he strengthened his forces day by day, and it was not until 1830 that he made his first assault upon the enemy. His first essays, as we know, were marked by failure, but, undaunted, he impressed upon his followers the holiness of the cause, and by several clever onsets, the success of which he always attributed to the intervention of Divine Power, he succeeded in keeping up the inflamed enthusiasm of his army. After a number of successes and reverses, *Kasi*-Mullah moved towards *Jabassaran*, where he met his old master and married his daughter. After this he attacked Kizliar and returned in triumph, loaded with booty. But this was among the last of his victories. He retired to Gimry and gave up the command of the Murid army. Ganzed Bey was his successor. In 1832, owing to the treacherous behaviour of Ganzed Bey, he resumed the command, but after some petty victories, he fell dead in his own house, which was attacked by a band of Russian soldiers.

The Russians, believing that they would disperse the delusion that *Kasi-Moullah* was ordained by Allah to carry on this war, exposed his dead body to the Murids. In this they were sorely disappointed. Far from damping the ardor of his followers, it roused in them a superstitious awe, and believing the death of *Kasi-Moullah* to be a judgment upon them for not supporting him as they should, they were filled with a thirst to avenge the death of their leader.

The career of his successor, Ganzed Bey, was marked by many successes and failures, and has in it much that is both dramatic and interesting. The motives that would seem to have prompted this commander in his enterprises were rather inspired by an inordinate ambition and self-interest than by a genuine belief in the doctrine for which he fought. His position, therefore, as regards the history of the spread of Muridism, is not the same as that of his predecessor, *Kasi-Moullah*, nor of his great successor, Schamyl, who will both be ever regarded as the two great champions of Muridism.

Schamyl had during the whole campaign, both under *Kasi-Moullah* and Ganzed Bey, distinguished himself above all others for his bravery and by his extraordinary daring had gained the universal reputation of being protected by Allah. So that, at the death of Ganzed Bey, he was unanimously appointed leader. Like *Kasi-Moullah*, Schamyl was born at Gimry, in 1797. His extreme beauty would seem to have been an important factor in the influence he exercised upon all around him. This, together with his unequalled learning in the Arabic theosophy and in the doctrines of *Soafism*, gained for him a respect and admiration among his followers which was hardly surpassed by that evinced for *Kasi-Moullah*.

The first duties devolving upon Schamyl upon the death of Ganzed Bey, were by no means light. The Murid army had suffered considerable losses in Avaria, and it required a thorough spirit of reorganization to bring into order the regiments which were chosen to meet General Lasskos, who occupied at this juncture the village of Gimry. Him he succeeded in de-

feating, and the exploit was followed by a number of others, more or less successful, but all marked by a martial genius unsurpassed in the pages of history.

By a series of feints, Schamyl succeeded on several occasions in defeating the Russians. His name spread far and wide, and such was his fame that not a few of the neighboring tribes, hostile to the cause, joined his army, and marched with him against the Unbelievers. Amongst the most remarkable of Schamyl's exploits is that of his engagement with General Grabbe, which ended in the retreat of Schamyl with the rest of his followers to the fortress of Akhulgo.

The place was surrounded, besieged, and afterwards taken by the Russians; but upon a careful search Schamyl was nowhere to be found. These and many other miraculous escapes created a *furor* among the mountaineers. After many battles, the Russian generals, Grabbe, Sass and Golovin, were recalled, and an entirely new policy adopted by the Russian Government. This disappointing condition of things now led the Russians to place one of their most prominent public men at the head of affairs. This was Prince Woronzoff, who held the highest authority until 1854.

By a system of cutting off supplies, and burning forests, this General attempted to check the sallies of the mountaineers; but it cannot be said that even his efforts lent much towards a suppression of the war, and onslaughts were almost as common in his time as before.

In 1858 Schamyl was taken prisoner; but soon after this, by the entreaty of his sons, who had accepted high office under the Russian Government, he was allowed to retire in seclusion with his wives, to Jarko, on condition that he would not again fire the tribes to rebellion. He kept his promise. But we now see one of his sons taking the lead in the present revolt among the tribes against their enemy, and the time has come round when Schamyl's son may avenge the wrongs offered to his father—a supreme duty held sacred among his race.

Meanwhile our escort had conducted us along the great wall

of the Caucasus, which rose up in its enormous proportions and grew mightier and mightier as we went along. A thousand snow-capped peaks shone in the bright overhanging sky, and the white summits of Kosbeck and double-headed Elbrouz towered in the distance above them all. To compare such a scene with Switzerland would be folly. If any comparison were made, it would be that of the dwarf to the giant.

We were now fast approaching the Dariel Pass, which is about four thousand feet above the level of the sea, and might be described as a stupendous ravine cut through high-standing walls of rock. We stopped several days at Kadikaokas, the Interlachen, and Chamouni of the Caucasus, and then proceeded on our journey. Deceived by the atmospheric illusion as so often happens in mountain journeys, we imagined ourselves far nearer the furthest peak of the *Kosbeck* than we were. Two days of difficult ascent brought us to it. We were at this point more than ten thousand feet above the level of the sea. The summit is sixteen thousand feet in height, but there was not a shadow of hope of my being able to reach it, for a superstition current among the mountaineers prevents any of them from acting as guide to travelers, wishing to attempt its ascent. This is a belief that before visiting it, the divine permission must be obtained. Without it, a curse would fall upon him who essayed to climb the holy mountain. It is also universally believed by the inhabitants that the *Cross and garments of Christ*, are secreted in a cavern on the summit.

The Dariel Pass, or Porta Caucasia, is remarkable for being the highest point in the civilized world, at which not only vegetation flourishes, but where also grapes are ripened to great perfection. At Kosbeck the grandeur of the glacial scenery reaches its highest point. It presents a vast ocean of avalanches, and glaciers, which baffle description, while the sudden transition from this intensely wintry aspect to the richness, and spring-like appearance of the other side of the mountain, with its vineries, and pastures is even yet more striking. The bucolic beauty of this spot, the balmy air, and exquisite

repose might lead one to believe in the generally adopted tradition that near here in the green and luxuriant vales of the Caucasus was Paradise, the cradle of mankind.

About half way down this side of the mountain was the dwelling of the Georgian, a handsome building surrounded by extensive and rich plantations. We were received with sumptuous hospitality by his wife, his daughter, and his son, who, dressed in gala costumes, came out to greet us. Their hospitable kindness to myself was generous in the extreme. The son and daughter, who had received a European education, entertained me during my stay with them of some days—both of them speaking French and German excellently. It was not without difficulty that I separated myself from these good friends, who would fain have kept me with them for many months, but with the knowledge that my relations had heard nothing of me for so long a time, and must thus have been suffering great anxiety at my unaccountable silence, I was naturally eager to make a hasty move towards Europe. So taking leave of my kind host and his family, I left them after a stay of eight days, for Tiflis, whence I was determined to hurry towards home by Constantinople.

The road from this lovely spot to Tiflis was not without points of interest. Among the most noteworthy of these was my stay at Mschet, which has the reputation of being the oldest city in the world. In ancient times it was, for more than two thousand years, the seat of the Georgian Government, which has since been moved to Tiflis. Among its ruins there is scarcely a stone without its tale of murder, or that is not haunted by a ghost.

According to tradition, a nephew of Noah is said to have founded this city, and to have chosen the spot upon which it was built, on account of its beautiful site, and from the strength of the position it occupied on the river Kur, called *Cyrus* by the old classics. From the present condition of Mschet, with no more than a hundred miserable huts, and the ruins of some old castles and monasteries, it is difficult to believe that it once was twenty miles in circumference, and numbered within

its walls 400,000 souls. The road from Mshet to Tiflis becomes less attractive as you approach its neighborhood. Tiflis itself is pre-eminently ugly, and has but its quaintness to recommend it.

Its chief interest is derived from the curious mixture of civilization and barbarism which it presents to the visitor. The two quarters wherein each respectively predominates are separated by the Kura. The one characterized by an opera-house, French millineries, German breweries, and everything else that European luxury demands. The other forms a strange contrast. The variety of tribes assembled daily in the market places; the streets representing trades of all sorts; one being exclusively inhabited by shoemakers, another by the makers of a kind of bowie knife, the sword and the famous *shaska*. The numerous bazaars with their wondrous colors, their rich embroideries and silver work. Articles, the manufacture of which must have taken the best part of a life-time, are sold for a mere trifle, for labor and time are almost disregarded in their production. The master-workmen of the Caucasus keep a staff of apprentices, whom they feed on maize bread and onions, and these youths are only too glad of such payment for their services, to escape the less luxurious diet they would receive at home.

Nothing in my journey from Astrakhan to Tiflis impressed me more deeply than the intense hatred of the Caucasian Tribes for the Tyranny of Russia. Many attempts have recently been made, more particularly since the last Russo-Turkish war, to "whitewash" the character of Muscovite rule, and Russia is presented to us as the Grand Champion of Christianity and Civilization.

In the number of this REVIEW for July, 1879, appears an article on this subject which I cannot pass over without some observations, since the author affirms that it was induced by my article on Despotic Russia in the preceding number. I am sorry that notwithstanding the courteous tone of the author, I am obliged, as a faithful historian of facts, the veracity of which cannot be

questioned, to criticise the allegations of the writer in question. I will not attempt to refute the astounding declaration that the Russian Government, with a *humanity* not practiced by any other nation transports at the national expense, the wives and families of prisoners, together with the real criminal to Siberia. I will merely ask, if American citizens would appreciate a similar boon, and if the wives and families of those unhappy enough to fall under the condemnation of our laws would care to share the punishment of their guilty relatives?

It is true that transportation to Siberia is not always the cruel punishment that it almost invariably is in the case of political offenders. The *Golos*, in a recent number, publishes an account of the journey of the well-known forger, Gokhautseff, who was tried and sentenced at St. Petersburg a few months ago. This celebrity was not, it is true, accompanied by his wife into exile, but as a first step to that reform which is the true end of all punishments, was permitted to leave her behind, her place being supplied by a girl of easy virtue, whom "*the humanity*" of the Russian police, and the ill-gained wealth of her lover permitted to accompany this interesting character, while the fatigues of their journey, the Russian organ informs us, were alleviated in every way, and they were allowed to stop at the best hotels on their route.

So much for Russian humanity where Roubles and Copecks smooth the way, but there is a reverse to the medal. I will not bring forward my own treatment in proof of the somewhat unpleasant nature of the "*mild*" rule exercised by Russian officials. The following extracts from reports issued by duly authenticated eye-witnesses of the outrages described will, I think, speak for themselves:

First, as to religious intolerance, the following extract from the pen of Lieut. Col. Mansfield to Lord Granville was published in the parliamentary papers of 1874.

WARSAW, January 29th, 1874.

In the district of Minciewicz, the peasants surrounded the church and defied the military to introduce the priest. The

former, with their wives and children, were finally mastered and surrounded, and were given the option of signing a declaration accepting the priest; on their refusal, fifty blows with the "*nagaika*,"* or Cossack whip were given to every adult man, twenty-five to every woman, and ten to every child, irrespective of sex or age. One woman who was more vehement than the rest, receiving as many as one hundred."

From time to time we read of the rapid spread of Christianity in the Russian dominions. But how are these conversions effected? Again we turn to the diplomatic official reports. The 20th of January, 1876, Lieut. Col. Mansfield wrote as follows :

WARSAW, January 20th, 1876.

"I have the honor to report to your Lordship that 52,000 united Greeks in the Government of Seidlec have been received into the Russian National Church.

* * * * *

The details of the different degrees of compulsion in the various villages would take too much space to relate; but I cite as a specimen what I have heard from a gentleman, whose veracity I have no reason to doubt, of what took place in a village on his own property. The peasants were assembled and beaten by the Cossacks until a military surgeon stated that more would endanger life; they were then driven through a half frozen river up to their waists into the parish church through files of soldiers, where their names were entered in the petitions, desiring to be admitted into the Russian Church, and passed out at an opposite door, the peasants, all the while, crying out—"you may call us orthodox, but we remain in the faith of our fathers."

When such outrages as the above are shamelessly perpetrated on dissenters from the Russian Orthodox Church, it could

* The "*nagaika*" is an instrument of torture of a very refined kind. It consists of plaits of leather steeped in glue and powdered glass, and inflicts a severe wound with every lash.

scarcely be expected that the Mussulman subjects of the Czar would be subjected to juster treatment. When the Conference of 1876-1877 was held at Constantinople, petitions were presented by Mussulman inhabitants of the Crimea and other provinces of Russia. All concur in their appeal to Europe to save them from "the vexatious injustice, tyranny, confiscation, transportation, exile to Siberia, massacre and extermination," by means of which it is attempted to force them to renounce the religion of their fathers. Redress from the Emperor is impossible, since the right of petition is denied them, while thousands of them every year are forced to quit their native land for exile to Siberia.

The Mussulman inhabitants of the Crimea wrote as follows :

"Since the sudden seizure of our country by the Empress Catherine, a century ago, in a time of profound peace, and without provocation, which seizure was followed by the massacre in cold blood of 30,000 Crimeans of both sexes and all ages, by order of her minister Potemkine, we have existed as Russian subjects harshly treated, and bowed down under a foreign yoke, but since the war of Sebastopol our miseries have been greatly augmented, so that more than 300,000 of us have been obliged to seek refuge in Turkey between the years 1859 and 1860. This was the sole means in our power of escaping from the agents of the Russian Government, who so far from protecting us as the peaceful inhabitants we were, persecuted us without cessation on account of our religious belief, attacking our property, our life, our liberty, and our honor. Thus an entire nation, consisting principally of tillers of the soil, has quitted its father land with no other object, but that of escaping from sufferings rendered insupportable and amounting to annihilation. . . . To escape from our oppressors is positively forbidden. Passports are refused to all who manifest an intention to travel out of the realm, be the object ever so legitimate. Should they show signs of persistence, their property is confiscated, and they are exiled to Siberia. But should they succeed in escaping their property is confiscated,

and every possibility of return or communication with their relatives is cut off."

The complaints of the Mussulman inhabitants of the Russian Province of Kazan are equally great in their appeal for the protection of Western Europe; when Russian troops pass through their villages the whole expense of their support is levied upon the Mussulman inhabitants—the Christians paying no contribution for this purpose.

The most ingenious methods are adopted to bring converts into the bosom of the Orthodox Church—for instance, when a Mussulman parent presents his child for registration under some Mussulman name, the officer, instead of registering the name given, substitutes for it some Christian name, and at a later period the father finds to his horror that his child is a member of the Orthodox Russian Church. Redress is impossible, and if the Mussulman child, thus fraudulently registered as a Christian, repudiates his connection with the Church, when he has attained years of discretion, he becomes liable to the heavy penalty inflicted by the law for the crime of apostacy.

The document concludes as follows:

"We possess for the information of the members of the Conference the copy in Russian, and the translation of a long official judgment issued in 1870 by the central court of Kazan, condemning the inhabitants of six of our villages for having claimed by petition, (some of them had ventured to address his Majesty the Emperor), the right to retain our old Mussulman religion, and the use of their property, to a fine of 150 rubles a head to the State, and to be handed over to the religious authorities till complete conversion to orthodoxy. The signers and authors of the petition and others having proposed to build a mosque to which they intended to give their books, which were confiscated, after provisional imprisonment since 1867—the date of the petition—were condemned to eight years' penal servitude in the fortresses followed by exile to Siberia for life. These penalties were subsequently mitigated on a review by a

council of ministers, in the presidency of the Emperor in person, but in an unimportant particular, and as though in derision, viz. 'to the less distant parts of Siberia,' instead of 'the more remote.' "

The statement sent in by the Circassian Mussulmans, under Russian rule in the Caucasus, contains a recapitulation of the same outrages and persecutions under which they have so long suffered.

The same system of "forcible" conversion and compulsory "emigration," by means of which the population of whole districts were forced to quit their native land, and like the Jewish tribes in the Assyrian and Babylonish captivities, to colonize some distant province chosen by their conquerors.

The fourth protest, that of the Mussulman population of Daghestan, was yet more energetic.

"During forty years we sustained the assault of an army of one hundred thousand men, and latterly of two hundred thousand, who dammed us in on all sides. Europe has repeated the names of our heroic chiefs—Kasi-Moullah, and Schamyl. We were crushed by numbers. Since then we have been a conquered people, and since then, though the rest of the world knows it not, tortures as cruel as any ever inflicted on Poland have been our lot. We are persecuted and tyrannized over, but the Russian frontiers being closed upon us, our stifled wail escapes it not, and no European comes to hear it in our villages."

Such is the Russian system of Government towards her own subjects. I have but lifted one corner of the veil which covers this land of darkness and of cruelty, and had those who support the progress of Russian influence in Asia witnessed as I have done, the real nature of the "civilization" and Christianity offered by an irresponsible Bureaucracy they would, I trust, for the honour of my countrymen, banish forever all thoughts of sympathy for the oppressor; and with the spirit of fairness and chivalry inherent to the Anglo-saxon race, support to the utmost of their power, the suffering millions who

plead but for the barest rights of humanity. The facts I have quoted are more eloquent than any words of mine, and will, I trust, afford the most conclusive answer to those who look forward to the spread of Muscovite influence in Asia as compared with that of England. If we turn to the condition of India what do we find? a growing civilization, peacefully preparing the way for that Christianity which Russia offers upon the point of the sword. The barbarities of the native rulers have given way before the purer influence of the West—the self-immolation of the suttee has disappeared forever, and the degrading distinctions of *Caste* are rapidly crumbling away under the friction of the English regime. Turn where we will, railways, canals, and roads, are spreading their net-work over the country, and opening the Empire to the free commerce of the world. The rising sun of progress is casting its golden beams over the regions of the East. Are these rays to be intercepted by the clouds which envelop the Russian Empire? The clouds are spreading onward to the frontier of India, and meanwhile what does the great Russian writer Rylief tell us of his own land: "Patience: let us wait until the Colossus has for some time accumulated its guilt, till in hastening its increase, it has weakened itself in striving to embrace half the earth. Let it—the heart swollen with pride—parade its vanity in the rays of the sun. Patience! The justice of Heaven will end by lowering it to the dust. In history God is retributive. He does not permit the seeds of crime to fall, and no harvest to be reaped."

ART. II.—IS LIFE WORTH LIVING? *

BY REV. C. CLEVER.

ANYTHING like an orderly arrangement of the philosophical speculations of this present time, will doubtless baffle the Muse of history herself, and yet no one at all sympathetically conversant with the issues of this present century, so fast hurrying to a close, would wish that a single iota of this intense mental activity should be stayed for a moment. As the inheritor of the ripened results of so many centuries of Christian speculation, it *must* busy itself, so as to be able to render up an account of this sacred stewardship with joy, and not with grief. Even the most worthless attempts of unsanctified human thought quicken the lagging energies of Christian effort, and, indeed, not unfrequently call into activity efforts, which otherwise would have remained perfectly dormant. Whether it be Scotch metaphysics making love, according to Sydney Smith's witty play upon Scotch character, or the massive speculations of some philosophical Titan, trying to bring the fire down from heaven, the world will be the better in the long run for it. Be it simply an effort at thought, with which sanctified human reason shall amuse itself in its leisure moments, or a living thought which shall be instrumental in the conversion of a continent, there will gather about it an inexplicable charm. It is not simply the rivers of thought, whose province it is to deluge the mental desert, that charm us most and bring us the ships that bear the whitened sails of peace and good will. There are Valclusa fountains, to which the thirsty soul shall turn with an infinite

* *Is Life Worth Living?* by William Hurrell Mallock. New York, G. P. Putnam's Sons, 1879. "The Value of Life," a reply to Mr. Mallock's essay. "Is Life Worth Living?" G. P. Putnam's Sons, 1879. This is an anonymous publication. "The Prospect of a Moral Interregnum," by Prof. Goldwin Smith. Atlantic Monthly, November number, 1879.

relish, and they too shall nourish those who shall speak under the inspiration of the Highest Wisdom.

There need be no special efforts, in order to find subjects upon which philosophical chivalry may expend its very best endeavors; foemen worthy of its best steel stand to the right of it and to the left of it whichever way it may turn. The questions which are being forced upon us, fast and still faster, are not scattered about indifferently upon the periphery of human life, but with the tender affection of bees about their queen, they cluster about the very centres of our being. Those whose habitations are farther down the streams of thought, have become tired of the partially cleared waters; and are forcing the bearers of the healing salt farther and still farther up, and unless the signs of the times are wholly misleading, the day is not far distant, when the fountains shall feel the quickening influence of a broader and a more bracing healing. This will certainly be the issue unless the "crowning result of all knowledge would be to run races blindfold through chaos." We have gazed and been fully satisfied hitherto that we have seen the handles looking out from underneath the veil, but we are fast drawing nearer, and must soon be assured that the ark is within, and when we have been satisfied with this knowledge we shall dare to inquire whether the ark still contains the two tables of stone and the pot of manna and Aaron's rod that budded, as the assurance that God still keeps covenant with His children. As long as there are hidden constellations in the mental firmament, as long as there are sacred truths, which, like half-chiseled statues, wait for the hand of Christian genius to make them breathe, anything will be a welcome that furnishes inspiration to the workman.

The Church must always rejoice in a movement, which brings out with a challenging prominence, any one of her more sacred truths. German rationalism has forced to the front the vital question as to the Person of Christ, historically considered, as it was never done before. It has arrayed energies and marshalled serried Christian forces, which otherwise would have

been unknown. This fundamental doctrine, though believed from the beginning, was a corollary rather than a proposition or better still *the* proposition upon which the whole Christian system rests. It has been stated with a distinctness which our fathers longed to see. No council, however ecumenical, could have done it near so well. No one now, for a moment, regrets the publication of the Wolfenbittel Fragments or the Life of Christ for the German People. These were trumpet notes giving no uncertain sound, even though being sounded in a hostile camp. In the same manner will it be again. It is the movement and arrangement of the forces in a hostile camp, which have driven Christian philosophy to discuss the problem of life itself. It is an enemy that has asked us whether life, even with all its splendid possibilities, and in full view of all the promised glories that will come in due time, is worth living at all. It breaks upon us with somewhat of the dread of a robber's summons, whom we know would first take our money, and then proceed with a wanton ferocity to take our life by slow degrees.

Mr. Mallock has well stated the real issue. His late work being free from that biting sarcasm, which marked the New Republic, is all the better for it. His propositions will receive a more candid examination, and his reasonings a more candid hearing. The real tendencies of that school, which he so generously belabors, and which at very many points he meets with success, will be more carefully considered. In his former work his portrayal of the speculations of these later investigators in natural and social science, seems more like the creations of his own fancy, than the real thoughts and struggles of living men and women. The problem is life itself. What are its ends and motives? From whence has it come and what is it doing here and what will it do hereafter? Will the end to be attained even though in every way consonant with the richest promises of Christianity, justify the means necessarily demanded to sustain it? Would it not be well to surrender much of that which has grown gray with age, and cast ourselves upon the

tender mercies of that which is vigorous with the enthusiasm of youth? Shall we still cling to the Church as a whole or shall we surrender a considerable portion, in the hope of saving a small portion from the general wreck? He must be stupid indeed, who does not feel the sacred stillness, and consecrated light of the Holy of Holies falling about him. We are within the sacred inclosure, and are lifting the lid of the sacred box, in order to know beyond even a shadow of doubt, whether our Father still keeps covenant with His children. We no longer care whether the lights in the vestibule are waning or not, since it has been questioned whether several of the lights in the sacred candlestick are not about going out. Life's dream we always knew was fitful, but we hardly ever considered it quite as fragile a thing as these men would have us believe.

There is a large and influential class of men who will insist, and with apparently considerable reason too, that the whole thing has been a failure. And when we think of the struggle for life, of the wrecks of human greatness which mark the march and progress of human achievements, of death with all its attendant sufferings, of the pitiless wars which with iron tread have crushed to the earth so many affections and opened so many gaping wounds, which will not close, of the ambitious greed with which men hurl empires down upon empires in strife and confusion, in order to gratify a heartless passion or resent an imaginary personal insult, of the famines which desolate thickly populated countries, there is some reason for the assumption. It is not at all difficult to raise the question, in a genuinely Christian mind, in the hour of its highest enthusiasm; when there is brought before it vividly the intolerable greed of business, the petty ambitions and social chafings which characterize the higher relations of men, the spiteful rivalries among students and professional gentlemen, the upper and nether millstones of labor grinding out their annual dole of heart and flesh. But are we not now looking at the things which are seen and temporal, rather than at the things which are not seen and eternal? Have we not for the moment taken our eyes away

from the Central Figure, who moves amid all the convulsions and commotions of the ages, and allowed them to be dizzied with the winds and waves that are breaking about us? Whenever there shall be a doubt about the supernatural, touching this present life in all its multifarious combinations, however the human reason may be baffled by the acknowledgment, there can be nothing but despair. But as soon as we come to realize, that we are being borne to a goal, which whatever it may be must conserve at every point the Divine ends, life assumes a meaning which gives it character under the most untoward circumstances.

A recognition of this central truth would furnish many of the missing links, for which the later natural science has been searching so diligently, and save them from so many vagaries of the human mind and absolute violations of conscience. There are those who seem to think, that it is all the while implied. Professor Gray in his *Darwiniana* has labored hard to quiet the semi-scientific mind upon this point.

The ancient Pagan philosophy will always assume two positions, in the minds of men, relative to Christianity. There are those who will give it no credit whatever, in the negative preparation carried forward during all the centuries of waiting and suspense. Any one should be able to feel how much wrong is thus done to those who labored so diligently to find the light. It must always be a matter of thankfulness to those who do the fullest justice to the redemption wrought out by Jesus Christ, that these ancient worthies lived and labored in the darkness. From their Pisgahs they told the multitudes of the glories which were to come in due time, even though they could only see them from afar, and could not go over themselves to possess the promised land. There are others, who will persistently insist, that it has been the fruitful bosom out of which that love grew which brought about the redemption of the world. They bring together a certain number of isolated passages, selected from the productions of the more advanced Pagan Seers, and place them in juxtaposition with certain passages,

taken from the Scriptures. They thus place two spheres of mental activity, in comparison with each other, which really have much in common. But a historian as untrammelled as Mr. Leckey (*) feels that great wrong would be done to Christianity which has made "the doctrines concerning the nature of God, the immortality of the soul and the duties of man, which the noblest intellects of antiquity could barely grasp become the truisms of village schools, the proverbs of cottage and of the alley," if it were regarded simply as the outgrowth of heathenism. The truths of heathenism will never be conserved, by making them bear too much.

In the very same way wrong has been done to the vast strides which have been made in the speculations of natural science. Those who have been overzealous against every thing coming from this camp, have done despite to what is really good. The most ardent supporters of everything that bears this peculiar stamp, have made it entirely too important. There are many things which add materially to the value of life, in merely natural speculation. Even the most radical have something which materially enhances the stage upon which nature's forces are to come to the full vigor of manhood, and human actors are to work out a far more exceeding and eternal weight of glory. † The world has never been properly appreciated by human science. The Poets of the Bible felt it to be much more than it has been even by the Church, during the last two thousand years, When looked upon as a vast theatre for the exercise of Divine power, when thought of with all its vast marvellously complicated arrangements as under the immediate plastic power law, to be brought out with the same beauty and precision as the tapestry of the loom, it assumes a beauty that it never could have had before. The wrinkled face of an old mother is homely to the casual observer. But as soon as it becomes the theatre for the display of loves akin to the angels, it has become

* "History of European Morals," Vol. 2, pages 1-3.

† Peabody's Christianity and Science, page 4.

almost divine. Even when this phase of nature is put for us by Mr. Darwin, we are almost sorry that we have ever challenged his orthodoxy. He struggles hard to find the missing links. He confesses that unless the future of physical speculations shall reveal points of contact, which are now but faintly adumbrated, nature will be but a series of broken chains, rather than a continuous strain reaching from the beginning to the end. But with all this, the earth, as a grand theatre, in which is carried on a struggle for existence, assumes, in his conclusions, a much higher plane of glory than it could have done under the professedly Christian teaching of the middle ages. These poor struggling lives, in the animal world, seem to have some Paradisaical touch given to them in his vivid picture. "It is interesting to contemplate a tangled bank, clothed with many plants of many kinds, with birds singing on the bushes, with various insects flitting about, and with worms crawling through the damp earth, and to reflect that these elaborately constructed forms, so different from each and dependent upon each other, in so complex a manner, have all been produced by laws acting around us. . . . Thus from the war of nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the higher animals directly follows.

There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one, and that whilst this planet has gone cycling on according to the fixed law of gravity from so simple a beginning endless forms, most beautiful and most wonderful, have been, and are being evolved." * This is a decided improvement upon what was, but a short time ago, science, falsely so called.

It is very questionable, however, whether Darwin means all that Professor Gray and other sympathetic Christian scientists would put in this, and some other passages, where the vigor of the scientist has bent under the telling influences of early

* *Origin of Species*, page 429.

training.* In the effort to make the whole scheme palatable to those who conservatively hold to the Word of God, which finds room not only for a general, but a particular Providence, the worthy Harvard Professor has not done full justice to the weaker side of this school of thinkers.

"For I doubt not through the ages one increasing purpose runs,
And the thoughts of men are evidenced by the process of the suns."

But how vastly glorified do all the activities of the world become, the moment they are made willing co-workers, in accomplishing the purposes of a beneficent Creator. They are no longer simply wild purposeless elements, which, revelling in uncontrolled power, would as soon crush their master, man, as some maddened wild beast burst forth from his narrow confinement, destroying his keeper. They rather arrange themselves into an orderly rhythm, and with military precision come and go, according to the commands of a superior officer. Instead of lisping in half-understood utterances, they burst forth into a full-orbed chorus. Instead of crying why am I thus, they sing, "The hand that made us is divine." These forces may not play such vastly important parts as have been assigned to them by very many of the so-called advanced thinkers. There was a time, however, when they were all looked upon as so many sleepingpowers, which only moved when hurried forward by a divine goading, which stopped stone still, as soon as the impelling force was withdrawn. The whole machinery of the universe came to have about as much honor as a watch which would only go when its owner looked at it.

But, under the magic spell of this better speculation, we feel that we are in a vast workshop. We can almost hear the workman sledging the stubborn mass into vessels of honor. We can almost see the temple of honor rising more and more into the beautiful. Vulcan and the whole race of Titans, with all their fretting and fuming, become pigmies, beside these silent laborers, who have brought about such marvellous results. The fire, however, is all earth-born as yet. It may be bright and dazzling, but it does not have about it

* Gray's *Darwiniana*, pages 152-265.

that warmth, which will waken the genial currents of the soul. It is rather the glare of artificial fire, than that which has been brought down from the sky. It will not be able to enkindle lagging Christian energies. The death of the weaker, simply to improve and strengthen the stronger, unless that stronger have some life to live instinct with the eternal, is on the whole rather unsatisfactory. The vicarious idea is all well enough, in the hands of one who, while holding Darwin by one hand, keeps the other unswervingly upon the fundamental ideas of Theism. But, for one who holds Darwin by the one hand, and reaches out still farther, laying his other hand rather carelessly upon the ideas, scattered about loosely upon the surface of the natural life, there is nothing in it but emptiness and void. The poor, weak and shapeless animal has a just right to complain about the higher, selfishly appropriating him as a ladder to get out of the pit, and then chief-butler-like, forgetting him in the days of his prosperity and success.

While feeling these defects, however, we must not be blinded to any of the real glory which this line of speculation has brought to our earth. It has not been able to remove the death which is about us on every hand, and it has not diminished in the smallest appreciable degree, that long line of victims, marching forward to death. But instead of finding ourselves in a slaughter-house, we are in the midst of a temple, with its countless sacrifices. The victims, instead of falling so rapidly beneath the sturdy butcher's stroke, are bowing their crowned heads beneath the stroke of a consecrated priest. It has not been able in the least to hush the wild conquest, which at times makes it questionable whether life is worth living, but it has opened our ears, that we can hear the commands, and feel that the victory will come at last. The Church need not be alarmed at the glorification of nature by these men, who have gone down into her workshops and listened to her purposes, and watched the unfolding of her plans, with such marked precision. The great underlying ideas of nature, as presented by the sacred writers of both the Old and New Testaments, will use

the better conserved in the end. The present apparent discrepancy, which causes so much trepidation, is simply the first flush of discovery. This scientific consciousness has awakened, however, the reviving touch of God Himself. And now, though it sees men as trees walking, and looks upon principles which it never saw before, out of all due proportion, yet in due time will it feel that same vivific touch; and that which is an alien will be exalted far above the hewers of wood and drawers of water, belonging at present to the sacred camp. So grand does life become, under this view, that living becomes a sort of luxury, and when once it shall make room for the play of a particular Providence, it will become almost divine; the well-defined shadows of the new heavens and of the new earth will fall across our pathway.

The same thing, though possibly not so well marked, meets us in the speculations concerning the social world when pursued according to the same principles.* The general development of history has been carried forward, according to the eternal law of the survival of the fittest. Institutions and nations have arisen and fallen without a hair's breadth of deviation from this law. Here, however, we are not on such safe grounds. Mr. Spencer has not been able to fill up the gaps intervening between certain orders of society. In this order of life the forces are not so patent. The race is not so frequently won by the swift, and the battle by the strong. The supernatural becomes more intensely active. The even tenor of the social life is more frequently disturbed. The law is contravened. And since he has no use for such contraventions, they only bother him instead of helping him, and make his system more or less unsatisfactory to himself even. Darwin thinks he knows where the original germs came from, but Herbert Spencer does not know even this much. We are disposed at first sight, to dismiss this whole phase of speculation, with a remark of Tony Lumpkin in Goldsmith's *She Stoops to Conquer*. "Why gentlemen, if you know neither the road you are going, nor where

* Herbert Spencer and Buckle's *History of Civilization*.

you are, nor the road you came, the first thing I have to inform you is, that you have lost your way." But in such an hour of depression, when life does not seem worth living, it is kind to be informed of what great things we have done, and what we can do in the future, even though for the moment we are unknown and cannot know to whom we are to look for help. This weak side of Spencer's philosophy has received a just scathing at the hands of B. P. Bowne.* But possibly the enthusiasm of youthful speculation has caused the author to put entirely too low an estimate upon the influences which this school of thinkers will exert in the near future.

If the whole social order be but a dead weight, which hinders the soul in the attainment of moral stature,† or at best be but a stage on which it can play its part, before it departs hence and is no more, then release under any form is preferable to continuance therein. Social suicide is a heavenly relief. But how grand, thanks to the present earnest sociological discussion, do all the social forces become, when amid all the crossings and recrossings, bafflings and retreats, they are working out an end much in advance of the present. It will not necessarily reach the idea, but it is a blind struggle after it. The timbers with which these unsanctified men build cities against the true children of God shall be taken down, and builded up into the temple of the living God. Out of this Ramah, built by those, who, in the hour of pride, have departed from the way that leadeth unto life, shall be built Gebah and Mizpah in which those who have remained faithful shall abide forever. It has been mentioned, that in this struggle for existence, there is an order and law which is even grander in its fixedness and steadiness of purpose, than that which so eminently prevails in the lower order of natural life. It is enhanced, because the idea of freedom comes to prevail. There the plastic power never reaches beyond instinct, but here it is in the full bloom of self-

[* Philosophy of Herbert Spencer.

† A large feature of it is evident in Roman Catholicism.

consciousness. Now everything necessarily must assume a more exalted moral character. Those who watch with such trembling anxiety and fear this movement fail to appreciate this better bias. It can never furnish the ideal after which society must struggle. It will never furnish the inspiration by which that ideal revealed from heaven can be attained. But one thing it will do, and for which it will ever call for our regard. It will furnish a practical commentary upon that Word of Christ, relative to the value of the human soul; and the fearful responsibility of every individual man to make full proof of his ministry. It will show in society a bundle of forces, which are well worth all the struggle demanded to save them from wreck and confusion. It will at once show to the Christian man how worthily all the heavenly and earthly powers are expended, to help society forward toward the glorious goal, so clearly mapped out by the Revelation of Jesus Christ.

A union of this philosophy, under its present form with Christianity, is not possible. But that it never can be is simply an assumption. A fuller acquaintance of the facts will cause modifications and concessions, which will be startling even. Unless it modifies its present attitude sufficiently to become a servant of Christianity, not simply in a negative manner, but in a clear positive way, its day will very soon cease to be. It has, however, done a great work, in calling the attention of the thinking world to the riches lying hidden just beneath the surface. Christianity will take all things to itself, and the dreaded moral interregnum will happily be avoided. If, therefore, life be worth living, where it is simply a struggle for an existence which is but a stepping-stone to another plane of struggle, how much grander does it become if, while serving as a stepping-stone to something higher, it also mounts up with wings and sweeping beyond the intervening cycles, attains to a perfection, which for it possesses an internal worth. Now the higher has not simply climbed out of the pit itself, but with child-like tenderness, it assists its less fortunate ancestor in getting out on to the solid ground. Through the Divine help

granted unto each individual existence, it not only conserves that which was immediately below it, and serves that immediately above it, but it also preserves itself, and that too just as really and fully as the highest organized existences. This saves it from much of the odium, which otherwise might be heaped upon life. Though this whole system of thought is "defective when taken as a total philosophy of life, yet so large-minded and generous are the views it exhibits, so high and refined are the motives it urges for self-improvement that no one can seriously and candidly consider what it says without deriving good from it."

Let us, however, while doing full justice to these great speculations, in so far as they have added a flavor to life, be not blinded to the false assumptions made, and the failures experienced since they have not made any account of the Supernatural. Here is the wood and the fire even, though the sacrifice is not yet in view. These workers in the mine and laboratory, these mighty minds, intensely in sympathy with all the social forces, have collected together from all parts of the natural and social dominions, the material out of which some favorite Child of Peace will construct the temple, in which it shall please God to dwell. Though they may be unable or unwilling to go themselves, yet they will be trusty finger-boards, which will undoubtedly bring us near enough to feel the breath of Him who created all things, and witness the sweep of power which guides all things to a definite end. Out of these systems of philosophy, even though in themselves dead, Christian consciousness will extract an offering of money, which will be acceptable and well pleasing to God. It shows rather a weak faith in the forces developed and at hand in Christian speculation, to fear everything which comes from the camp of the naturalist.* It is undoubtedly true, that unless its worse features are held in abeyance, and a sufficient leavening power permeate the whole lump, the whole movement, though bristling

* Mallock's Essay and Professor Smith's Article.

with half truths, will end in egregious failure. That there is a defective side to it all, which will ultimately cause its mixture of truths and errors to nauseate, has not been denied by even its warmest defenders. This will right itself in due time. Even during the life-time of the individual a violent reaction commences, and there is an instinctive effort put forth, in order to restrain people from accepting so heartily these doctrines, which have been set forth as a panacea for all the ills which human life is heir to.* But for us, at this present time, it is sufficient to know, that it has added a dignity to life which, when touched by the Supernatural, will bear down all arguments that might be brought against its worth. If it were a pleasant service and sacrifice, for David to collect the material for building the Temple, even though he was certain that he could not complete it, how much greater pleasure must it have been for Solomon, to have gone forward with the work. There is a worth and pleasure in living, when in the midst of these magnificent natural and social forces we are ever helping the fittest simply to survive. It becomes superlatively grand, however, when we are immediately connected with all these lower instrumentalities, and just as close with those that are above us.

When there is room for a full play of the Supernatural, these lesser operations come to their full fruition of meaning. And the greater they seem to us, when brought out distinctly by natural science, the brighter are the hopes that are seen shadowed forth from the haze of the future. The greater they are the more imperative does it become, for an immediate interposition of these heavenly powers, so that the whole movement does not end in failure. It can come to the doorway itself, but unless it be drawn by these heavenly influences it cannot go in itself, neither will it suffer those who are coming to enter in.

When the earthly and heavenly are not held in their proper

* Mill's Autobiography, pages 48 and 140, quoted in *Strivings for the Faith*, page 286.

relations to each other, a grievous wrong is done to both sides. This present life apart from the Supernatural, is like a branch broken from the tree by the winds; or as a member of the body cut off by the surgeon's knife. It may be beautiful, and present many anatomical combinations which are marvelous beyond description, but it has no life. The present and the future of our personal existence, if we expect to attain unto an adequate idea of the value of life, must not fall into two incongruous parts. The seed time and harvest, childhood and manhood are not two seasons of separate and independent activity. If the falling of the grain of corn into the ground and the dying of it be all with which we are acquainted, or be looked upon without any reference to that which follows after, the whole thing will seem nothing but an absolute loss. But as soon as our minds grasp the whole order of death and birth and growth and fruitage synthetically, an understanding of the most untoward part of the process is reached, whereby even death itself becomes a salvation. According to the ideas of Divine Revelation "the ethical and physical are very different, but not incongruous ideas. The Ethos should become Physis, and the latter should be made ethical. The hereafter is not locally separated, is not a limited place, but a spiritual life sphere, whose rudiments and genius lie in the narrow corporeal life, as in a concentric inner circle. God's world cannot be dualistically split into a visible and invisible world, as little can it be separated by a rationalistic or deistical crosscut into an upper and under world. He has created this world, the material world, to be glorified with a receptivity for the eternal, spiritual being."*

Now what kind of a world could have possessed a capacity, in which such forces could act and counteract upon each other, without confusion and entanglement, but one well nigh capable of producing all that was claimed for it, by Professor Tyndall

* Dr. Karl Braune on Colossians in Lange, page 62, and Shoberlein's Geheimnisse des Glaubens, page 260 and following.

in his famous Belfast address. It has not been very long since philosophers regarded the world simply as a vast theatre in which evil spirits exercised all their murderous antagonism, against everything tinged with heavenly life. These recesses, now so redolent with the breath of life, as seen and felt by later speculation, were then supposed to be sinks, from which exhalations came, as horrid as from the cauldron of Shakespeare's witches. These valleys, instead of being crossed and recrossed by the paths of countless silent workers, instigated by a beneficent purpose, were under the control of witches and hobgoblins, who made the night hideous by their secret missions of destruction and death. The veil has been torn asunder, and the beneficent face of the Father smiles upon the world, which looked so beautiful to Him from the beginning. If society is to be made a suitable receptacle for all the Peace which God has promised to give, if it is worthy, certainly either in vigorous exercise, or hidden just beneath the surface, there must abide forces which are but slightly, if at all surpassed by those of the heavenly society itself. The struggle for self-preservation, now comes to have a meaning somewhat akin to that which was required of Christ, in order to save a sinking world.

The Word of God can scarcely find images fragile enough to express its sense of the shadowy feature of our life, when looked at simply from the earthly side. To it the world itself is but an unsubstantial pageant, from this point of view. The pillars upon which it seems so securely grounded are not nearly so fixed, as we would at first sight be led to suppose. Stars look like figs holding on to the bough by a half broken stem. The firmament with all its fixed stars is at its best only like a garment, which is worn for a little while and then folded up. But it never leaves out of view the other side. Though this body seems and really is, when looked at from the earthly side, as shifting as a tent, yet it is just as truly a temple of the Holy Ghost. Amid its desolations and ruin, there are marked evidences of a glory which though departed shall return again. These broken arches and crumbling pillars shall not always

continue as they are. The hand of the destroyer shall have his day, but out of all the corruptible and broken shall come the incorruptible and unbroken. This mortal which seems like a broken reed shall put on immortality, and shall sweep with shoutings of everlasting victory along the highway of holiness. The fires, on the altar of the human heart, may become like the smoking flax, and sacred watchers for the time being neglect their sacred trust, yet in due time the smouldering embers shall kindle again, and the sacrifice which has been prepared at such a great cost shall be offered with enrapturing joy.

The worth of our present life becomes instinct with significance, when we keep in mind from whence it came. We are not earth-born creatures. The life which is carried about within us, like the flower in an earthen vessel, is not simply the result of the creative word, but of the very soul of the Creator. Man is allied to heaven as no other creature is. "He is related to the Eternal Being Himself. Man, in his essential part, the image of God in him, was entirely a new creation." The powers, delegated to him, were those which primarily belonged to God Himself. Now, think for a moment, it is *this* life which we are called upon to prove as worth living.

It is true there is a dark phase, in the life of the race, which has somewhat vitiated the zest, with which life should be enjoyed. Some where and at some time, there was introduced another factor, which has very materially interfered with the quiet unfolding, and harmonious development of humanity. Exact science, apart from the law of God, has never been able properly to appreciate sin, because it is so irrational. This for the time being has disturbed the onward flow of the stream of human life. Sometimes it threatens to lose itself entirely, in the marsh and tangled fern. But this certainly can not be an argument against the value of life, for the same Divine wisdom and love which placed it here provided a Strong One who should open up the way again into the Holiest of All. This one has placed a second table like unto the first in the hands of the children of men, has rekindled the fire between the Cheru-

bim, has set up again the fallen ladder, so that now the armies of spiritual helpers are ascending and descending upon their errands of mercy and grace. The will of heaven promises to become the will of the earth. An adequate appreciation of redemption leads us to infer, that by this more has been gained, so far as the ultimatum of history is concerned, than was lost. It would seem sacrilege almost, to argue against the worth of life before Adam transgressed; it is much more so to argue against the new life as the outgrowth of the new creation. "The glory of this latter house shall be greater than that of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts." The Second Adam, recapitulating all things in Himself, has placed man in a better position for realizing his ideal, than could have been enjoyed, providing the first Adam would have remained faithful to the sacred trusts placed in his hands. And since the fall of the first Adam vitiated against every avenue of life, from the lowest even unto the highest, the effects of the purchased redemption must in like manner reach to the very capillaries of the social system. The capacity, for the full enjoyment of a perfect peace, and so constructed and in many cases indeed totally annihilated, has been restored. The tongue once croaking forth its half understood utterances and its half dead hosannas, has been unloosed. The soul instead of dragging out a miserable existence, more dead than alive, "mounts up with wings as eagles, runs and is not weary, walks and faints not."

It is sacrilege out and out to question the worth of a life, which is the child of such ancestors. Though a human life in the world it is not of the world because it has been redeemed. We have God-given life capable of a development unknown to the angels, acting upon and being acted upon by powers and agencies instinct with God-given energy, moving under the wooing influences of a light which is the true light which lighteth every man that cometh into the world. In contemplating the grand actors and forces which meet us in society, with such rich prophecies of a future goal so vast and comprehen-

sive, with such undoubted promises of its attainment, instead of withdrawing from it we should be anxious to do our part to the very fullest. Rather than find ourselves banished, we should use some Gibeonitic guile, to become hewers of wood and drawers of water in such a sacred camp. How full of spirit life is, when the world is held in its true relationship to the heavenly, when after the tearing of the solid mountains and the shivering of the granite cliffs and the reverberations of the earthquake's crash and the lightning-like glare of the burning blaze we hear the still small voice, assuring us of the Father's helping presence. When amid the social revolutions and the confusion incident to the breaking up of all the old established harmonies, we can hear close by the voice of Divine love saying, "It is I, be not afraid." All this throws around life a sacredness, which makes it more to be desired than gold. It is this which makes it so sacred. No man can write the epitaph of another who is burning up with the Divine fire.

It has become a favorite theme with many semi-christian writers, and even with Christian men, to call society atheistic at heart. But human life certainly has not been constructed upon principles so barren of spiritual nourishment. Shall we believe that we are winding round and round on such an arid heath, while the shores are being so richly laved with the waters of life? All this arises from a poverty-stricken view of human life, as related to that which is above. It is only too much to be deplored, that such a vast deal of our literature, and especially of our fiction, has been constructed upon a very meagre element of spiritual power. The story of life as thus portrayed is only a struggle ending in death. The shadows of the beyond scarcely ever lighten the evening time, much less the business and turmoil of the day.

Here society is better at heart than in practice. The broad general ideas of duty and justice and right are held sacred because of their immediate relation to that which is above. It has long since been felt, even by those who are religiously indifferent, that the state, however securely hedged about by

human appliances, will fall unless the gloom of the darker portions of its history be lightened by some prophetic streaks of the heavenly. The statesman and the soldier depend immediately upon this for their courage and enthusiasm. Nothing can exceed the pitiful story, which marked the whole movement of Grecian history, when Olympus no longer had deities whom they could worship. The soldier could no longer hold before him any thing worth contending for; the poet could no longer find a hero, who moved forward to the accomplishment of his heroic labors under the immediate favor of some deity; the sculptor could no longer feel the breezes of immortality cooling his brow, heated by the struggling soul attempting to grasp the divine and the human in their true and proper relations. The same will be true of any nation, which no longer feels itself under the government of men, who are the representatives of this higher power and bear not the sword in vain.

The shadows of coming events have about them a hopeful tendency, simply because there is about them this deep tinge of heavenly sunshine. We are not living in the days of effete mythology, but the motives which form the main spring of nineteenth century society, are instinct with the vigor of nearly twenty centuries of toil and victory. The great efforts of Positivism (using this term in Mr. Mallock's very broad and comprehensive sense) have not done very much towards giving history a new direction. It has not materially modified the civilization given to us, as the result of so many centuries of Christian travail, much less started it forward in a new direction. Philosophy may insist that it is all the result of a law which never frees itself from the swaddling bands of its early influence, and never gets beyond the natural, still the nations will continue to move forward, laying out their general lines of activity with a very respectful reference to the presence of the Supernatural. Sociological giants may insist that all is the result of a law established by the Great Unknowable, still society will form its plans for present and future activity with the full consciousness that God is to be felt and acknowledged in all it

says and does. "It is impossible," sounds the warning cry, "but what humanity one day will find itself in the position of a man, who awakes from a dream, and finds all that he most prized vanished from view." And shall we believe that he shall fold his hands when that feeling shall dawn upon him, or will he wake as a sleeping Samson, yet crowned with strength and tear away the gates of this Gaza or snap asunder the cords with which this philosophical Delilah has bound him? History has unfolded powers sufficient to reclaim any vantage ground which may be lost through cowardice and treachery. The "reinvigorating, preserving powers of society," will renew their strength, and defeat shall be turned into victory. The spirit of martyrdom has by no means departed from the earth. And the mental energies, which in past times accomplished such wonders, will not expire with this present generation. There are poor wise men who can deliver the city of God from the hands of infidel besiegers, when the philosophers shall insist that the white flag shall be hung out upon ramparts which have withstood the attacks of so many generations.

The times, it is true, are somewhat out of joint, but the silent forces upon which the real value of life depends, are not under the guidance of Positivism. The pillars upon which the whole social fabric rests are not directly or indirectly bending beneath these blind giants who have resolved to destroy all "Philistinism," even though the temple should fall and crush them in its ruin. It has not made a marked impression upon the great mass of men. The idea so boldly put forth, that the belief in the existence of God, has already departed, and every thing so dependent upon this must soon yield to the pressure, is a very gratuitous assumption. There is a vast difference between a reign of absolute Atheism and a crisis in the apprehension of the character of the Divine Being, and His relation to the world. Thus it is very unnecessary to picture the near approach of a reign of Sodomite licentiousness, and mental libertinism. A crisis may be at hand, and doubtless is already about us, which for the time being will cause clouds and darkness to be round about the

throne, but the ultimate issue will be a triumph. The reality of the Supernatural will be more securely enshrined in the hearts of the children of men. In this crisis the Church dare not recede a single iota, but must become even more positive in the statement of its dogmas. It must be more determined in giving direction to the lives of individual Christians, and help them in the formation of a character which receives its texture and backbone from a living sense of God being present with us. There has been too much compromising already. For overcoming these philosophical Julians, nothing will act so efficaciously as a positive Gospel, brimful of Supernaturalism. Where this manner of thinking prevails, there is no longer room for questioning the value of life.

In estimating the real value of life, as it meets us in our every-day walk and conversation, when compared with the life that is past, it must not be forgotten that we are placed under a real disadvantage. The battle is about us, and the shadows even of the issue are not yet visible to us. We are under the cloud, and the winds are not about as yet, which will drive it away. We are in the midst of the warring elements, trees are being rooted up, rocks shivered to atoms, torrents are rushing and roaring about us, and for the time being we cannot calculate with anything like definiteness how much will remain for us after the fury has been spent. It is only after the storm that the bow of promise comes. It is only after the era has been closed that we can enjoy the quiet and repose that has been so justly purchased. When we look back to a golden age, we falsely imagine that all the virtues known to humanity were showered upon those who lived in that period; and that all the vices have been held in abeyance till the present time. We fail to appreciate the established fact, that the past looked at through the mellowing hue of time, has advantages over the present. There is thrown about everything connected with a past era a certain enchantment. Things which to them seemed comparatively indifferent, have assumed a mountain-like prominence, and certain things to which they bound their hopes, for acknowledgement in the after ages, have dwindled into com-

parative nothingness. "Time, in short, performs the same service to events which distance does to visible objects. It obscures and gradually annihilates the small, but renders those that are very great much more distinct and conceivable." The stir of the epoch is hushed, and we are soothed by the azure without the sparkling foam. We contemplate the actors with the quiet of the evening light falling full upon them, enjoying their well-earned rest, rather than at midday, when the dash and roar are deafening about them. How much more quieting to the nerves, when reviewing the blooming rose and listening to the lark singing his matin, than standing upon the same ground when the battle is at its highest. Failing to keep this fact plainly before us, we do too much justice to the past and not enough to the present.

Our charity frequently becomes very meagre, when we come to put an estimate upon the present stirring epoch. We see the actors and actions at their very worst. We watch them maddened by worry and comparative failure. Things which to us are commonplace will be cardinal facts in the record of this present time when it shall be written by a steady hand, unswerved by the power of prejudice. Every individual life when weighed will not be found to be free from error, but it will be found after a little while to have possessed a worth which its own people failed to award it. A prophet is not without honor, save in his own country and among his own kin.

This is not by any means the worst age that has been since the beginning. It is a worthy successor of any that ever went before, while it will be surpassed in honor and worth by those which shall follow after; yet it will be found to have done a work which will be very plainly impressed upon the features of the coming cycles. The ancient laborers might well be glad to have been called during the hours of this day into the vineyard. The grain was never riper, but never did sturdier harvesters bend their backs to thrust in the sickle. It is the spirit of childhood to wish to have lived in the time of Christ; it is the spirit of undeveloped manhood to wish to have lived in

the days of chivalry; but it is the spirit of full-blown Christian manhood to be thankful that the lot has been cast amidst the stirrings and trials of the present epoch. How valuable does a life become when it is enlarged so as to receive the impression which this present time can make, and be ready to lend a helping hand in planting the standard of truth on a height somewhat more exalted than where it stood before.

Two classes of persons will always chafe under the appearances of this present time, and raise the question, *Is Life worth living?* The Romanist will sigh for the days which are passed, never to return again. The hour-hand will never go back on the dial-plate that far. The stream of history, after having enjoyed the warm life-giving health of later ages, will never roll back to the regions of perpetual snow and ice. The Golden Age for him was when the shepherd's crook and the royal sceptre were melted together in order to make the bishop's crozier. The Middle Ages was for him the period of the world's life, when the hopes were securely grounded, and every man could give, with much boldness, a reason for the faith that was within him. A stability, it is argued by him, was thus granted unto society and governments such as we cannot have now. There were giants in those days, such as Hildebrand, Boniface the Eighth and Leo the Tenth. The Reformation was an abnormal outbreak, which has so disturbed the order of the Christian life that it is doubtful whether it can ever be won back again. To such, of course, the present stirring period is more like a creation of the devil than a divine effort, on a large scale, to free humanity from a social and intellectual serfdom, which in due time would have dried up all its better energies.* This is the old sick man whose misgoverned provinces will sooner or later be parceled out to those who, instead of killing the servants of the good master, will render a just account for all the privileges. No sigh can be deeper than that which is wrung

*Does not this feeling add considerably to Mr. Mallock's doleful gloom which he sees hanging so portentously over us at present?

from the Romanist as he hears the sounding of the bugle which summons the scattered forces of the civilizations of this great age. One who can see nothing worth living for in this age but that which bears the imprint of the Vatican, will most certainly feel that there is not much left worth striving for.

A second class will be found among those philosophers who put forth their systems of philosophy with such a show of confidence, but which have fallen still-born from the press. Any mind at all conversant with history will be crowded with examples. "He thought," said John Stuart Mill, speaking of his father, "human life a poor thing at best, after the freshness of youth and of unsatisfied curiosity had gone by. This was a topic upon which he did not often speak, especially it may be supposed in the presence of the young; but when he did, it was with an air of profound and settled conviction." His illustrious son does not reach anything better. With what bitter scorn must Julian have looked upon society at large when it so doggedly resisted all his strenuous efforts to reinstate a worn-out heathenism. Sometimes the trial of some of these systems requires a time somewhat longer than the life of the individual. But could some of them come back, some whose graves have not yet been covered with green, and behold the utter contempt into which many of their systems have fallen, there would be a multitude of unjustifiable execrations heaped upon the head of society. Fortunately these two classes compose but a small part of those who swing the living censers in the consecrated temples where the thoughts of this present century are taking material forms and are sent forth as the very bread and water of social life.

We are only seeing through a glass darkly, and even what we do see is only fragmentary. But faith in the promises of God must show us some of the better things which belong to life. We have been on Pisgah and seen the Promised Land. And even, though for a little while it may fade from view, yet the nations are drawing nearer the banks of the river. The combinations of this present age are alive with all the glories

of the past and with a large part of the promises of the future. The Oratorio of History is about completing itself. The music of heaven and the music of earth are being combined in order to form the grand chorus which says, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever."

ART. III.—THE STATES' BIBLE OF HOLLAND.*

BY TALBOT W. CHAMBERS, ONE OF THE MINISTERS OF THE COLLEGIATE DUTCH CHURCH OF NEW YORK.

OUR English Bible is generally considered by scholars to be upon the whole the best version of the Scriptures that was ever made, in ancient times or modern. Closely resembling it in fidelity is the Hollandish version, generally known as the *Statenbijbel* or States' Bible, because it was made under the sanction and at the expense of the States General of Holland, just as for a similar reason our version is commonly called King James's Bible. The origin and history of this work is a

* AUTHORITIES.—1. *Golden Remains of Mr. John Hales*, London, 1659. The letters from Dort in this volume state very clearly the preliminary action of the great Synod in the matter, but unfortunately go no farther.

2. *Historie von de Nederlandsche Overzetting des Bybels door N. Hinloopen*. Amsterdam, 1792. Full and careful, but without table of contents, index, chapters or even division by paragraphs, and therefore difficult to consult.

3. *Archief voor Kerkelyke Geschiedenis, 5de Deel*. Leiden, 1834. Contains a paper by Heringa, which supplements Hinloopen, with some corrections.

4. *Bybelvertaling door Prof. T. J. Prins*. Amsterdam, 1875. An interesting sketch of all the chief versions of Scripture from the beginning, with special reference to Holland.

5. *De Synodale Vertaling*. Amsterdam, 1868. So called to distinguish it from the States' Bible. The preface to this volume, containing only the New Testament, gives a succinct account of its origin and aims.

matter of interest, because it is one of the great national versions which (as Luther's and the authorized) have entered into the life and character of their respective peoples, and exerted a moulding influence upon their moral and religious development. It is, moreover, the last of them, having been executed at the close of the first third of the 17th century, since which time no European Bible has appeared bearing the stamp of governmental authority. Its authors had the benefit of the labors of all their predecessors in the same field, and it is therefore not surprising that some have claimed for it a marked superiority as the natural result of this circumstance. Without undertaking to decide this delicate point, we propose to give some account of the way in which it originated, of its authors and their method of working, and of its general character and influence.

A considerable number of translations of portions of the Bible into Dutch appeared in the early years of the 16th century, but the first complete edition of the Scriptures was issued at Antwerp in 1526, by Jacob van Liesveldt, in two stately folios. The printer paid for a subsequent edition with his head, and this fact giving the work a flavor of martyrdom, made it very dear to believers. "Over its pages they sighed and wept; it was the companion of their solitary hours, the golden jewel cheaply gotten at the cost of treasure and blood." This version followed Luther's as far as his Bible had then appeared, and in the remainder was made from a work which had been printed at Cologne at the end of the previous century. This was the popular book for a generation, but soon after 1556 was supplanted by another version which appeared in that year at Embden, having been made by John Van Utenhove in connection with other exiles for conscience' sake. It was based upon Luther's German Bible, aided by comparison with the French of Olivetan (Geneva, 1551), and soon obtained general acceptance, so as to be published in a variety of forms, and sometimes in editions of more than a thousand copies, although no special authority had been given to it, either by the state or

the church. And it is still re-printed and highly esteemed by the Lutherans of Holland. But after a time objection began to be made on the ground that it was a version of a version, and must needs be a dilution of the original; that in many places it was awkward; and that it did not represent the best elements of Holland speech. These were certainly valid reasons, but they did not lead to any ecclesiastical action until 1571, when the Provincial Synod at Embden called attention to the matter. In 1578 the national Synod at Dort, and again in 1581 at Middleberg, determined on a new version, and took measures accordingly, but the crudeness of the plans and the difficulties of the times hindered any effective result. Five years in succession (1581—1592), the Synod of South Holland took up the matter in earnest, but failed in consequence of the lack of means, owing to the condition of public affairs. At length in 1593, the Synod in conjunction with the civil authorities, fell upon a plan which had much promise of success. This was to put the whole matter under the direction of Philippe van Marnix de St. Aldegonde, who it was known had already done a good deal in preparing a new version on his own account. It was St. Aldegonde, of whom Motley speaks as one of the most accomplished men of his age, one of the many-sided men who recall the symmetry of antique patriots, a man of a most rare and versatile genius. "Scholar, theologian, diplomatist, swordsman, orator, poet, pamphleteer, he had genius for all things, and was eminent in all." With him were to be associated five ministers appointed by the different provincial Synods. They were to meet at Leyden for the sake of the library there, and their expenses were to be borne by the state. St. Aldegonde reluctantly accepted the honorable office, and proceeded as far as the first book of Moses, when he was called away by his appointment as Ambassador to France. On his return he resumed his labors, but shortly after was interrupted by death. In December, 1598, "he went at last to the repose which he had denied to himself on earth," and thus was postponed for a generation the great work to which he had consecrated many years of his life.

In the next year the matter was resumed again; this time at the instance of the Synod of North Holland. The consent of the churches in the United Provinces and the approval of the States General were secured, and several eminent men were appointed to serve as translators or as revisers, among whom were the distinguished Francis Gomar and James Arminius. Their labors were continued through a number of years; but little or nothing was accomplished, partly because the men were so engrossed by professional cares as to have small leisure for the work, and partly by the doctrinal differences which then began to be prominent. It appears that Arminius was very anxious that Drusius, one of the most eminent Orientalists of his day, should take the place vacated by the death of St. Aldegonde, but this could not be done, both because other scholars had been already chosen for the purpose, and because it was supposed that Drusius was not altogether sound in the faith. The other side retaliated by hindering the appropriations from the public treasury, which were needful to facilitate the translators in the work. Helmichius, the chief one of these, died in 1608, and then the whole work came to an end until the meeting of the famous Synod of Dort. All that seems to have been attained by the efforts of forty years was an agreement as to the character of the proposed translation. It should be from the original; should conform as far as possible to the existing version; should be in pure and simple language; should be revised by persons appointed for the purpose; should be under the direction of the Church, and the expenses be paid by the State, as far as the embarrassed condition of the treasury would allow.

In 1618 the venerable Synod came together whose sessions marked an epoch in ecclesiastical history. It was intended to be an Œcumenical council of the Reformed churches, and did in some sense approach that character, embracing delegates not only from all the Low Countries, but also from Great Britain, the Palatinate, Switzerland, Bremen, and other parts of Germany. There were none from France, Rivet and Dumoulin,

the delegates appointed having been forbidden by the King, Louis XIII. to attend. In the interval between the citation and the appearance of the Remonstrants, the consideration of whose case was the main object of the Synod, the President brought before the body the question of a new Dutch version. In the sixth session, November 14, it was determined that the new version should be made, and certain rules were laid down as to the mode of execution, such as that where the Dutch idiom required a change of form, the literal rendering should be given in the margin; supplied words to be put in brackets; the old division into chapters and verses to be retained; books and chapters to have suitable headings; Jehovah to be rendered by LORD, but when it was important, Jehovah to be put in the margin; to retain Hebrew proper names without translation, but to give a list of them with their meaning at the end; in obscure places to state in the margin the reasons of the rendering adopted, etc. Three scholars were to be charged with the translation, and a company consisting of two persons, chosen from each of the seven Provinces, were to be revisers of the same. The choice was to be made not simply from the members of the Synod, but from any learned men in the Netherlands, a list of whom was laid upon the table. No time was positively prescribed for the work, but it was supposed that four years would be sufficient. The translators were to begin within three months after the rising of the Synod, and at regular intervals to send their work to the States General, and then to each of the revisers who were directed to spur them up if they proved dilatory. When the revisers had finished their examination of the matter submitted to them, both parties should come together to determine the final form of the version. All were to do their work at a university-town, so as to be able to use the library there, and get the advice of other scholars. In regard to the Apocrypha, it was determined to include these books, but they should be placed at the end, not of the Old Testament but of the New, and with a distinct title and pagination, and also with a marginal note at any place which conflicted with the Canonical Scripture.

At the seventh session, November 16th, the election of translators and revisers was held. For the translation of the Old Testament were chosen, JOHN BOGERMAN, (1576-1637), first Professor of Theology at Franeker, a very learned and able man, but odious to the Remonstrants for his translation of Beza's severe treatise, *De la Punition des Heretiques*, his polemical work against Grotius and his arbitrary bearing as President of the great Synod; GUIL. BAUDARTIUS, born at Flanders in 1565, pastor at Zutphen, a man of learning and skill, and of much experience in the work of translation; and GERSON BUCER, born at Veere, where he was settled as minister and spent his life, well versed in Hebrew, and also in Church Government, upon which he wrote a volume *De Gubernatione Ecclesie* in opposition to Donnan, a famous English divine. This book drew upon him the hatred of James I., but found so much favor at home that it went very soon to a fourth edition. For the translation of the New Testament and Apocrypha were chosen, JACOBUS ROLANDUS, minister at Amsterdam, a man of great judgment, but slow; HERMANUS FAUKELIUS, (1569-1625) minister at Middleberg, of high reputation as a preacher and a scholar; and PETRUS CORNELII, minister at Enkhuysen. But it seemed good to the Synod to make provision for any vacancy which might occur through death or other causes. So they decreed that the three next highest on the ballot in each case should be appointed substitutes. Accordingly the substitutes for the Old Testament company were found to be Antonius Thysius, Professor of Theology at Harderwyk and afterwards at Leyden; Jacobus Rolandus and Hermanus Faukelius, above named. Those for the New Testament were Festius Hommius, minister at Leyden, born in Friesland in 1576, a man of profound learning and a staunch defender of the faith, yet so devoted to peace that his integrity became sometimes suspected; Antonius Walæus, born at Ghent in 1573, minister and afterwards professor at Leyden, distinguished for his judgment, his profound knowledge of Greek, and his calmness even in heated discussion, and a controversialist whose challenge such a man

as Uitenbogaerd, the eminent Arminian, declined to take up; and Jodocus Hoingius, rector of the Academy at Harderwyk.

It thus appears that two of the translators of the New Testament were also substitutes for those of the Old. Had the Synod foreseen the length of time the work would require, they would hardly have left the lists standing thus with a possibility that one man might be called to fill two offices—a case which actually occurred. For when Bucer died in 1631, of the three substitutes one, Faukelius, was dead, another, Rolandus, was fully occupied with his work as translator of the New Testament, and the third, Thysius, being advanced in years and burdened with the duty of reviser, declined to become a translator; and the result was that from that time on Bogerman and Baudartius performed the work alone.

The next business was to choose revisers on the nomination of the delegates from the different provinces. These were

FOR THE OLD TESTAMENT.

Gelderland.—Anthonius Thysius.

South Holland.—Joh. Polyander, Professor at Leyden.

North Holland.—Pet. Plancius, an intrepid defender of the faith and also eminent for his scientific attainments.

Zeeland.—Jodocus Larenus, minister at Flushing.

Friesland.—Sibrandus Lubbertus, Professor at Franeker, famous for his skill in controversy against Bellarmine, Socinus, Grotius and others.

Overysse.—Jacobus Revius, rector of a college at Leyden, a proficient in divinity and philosophy, and also no mean poet.

Groningen.—Francis Gomar (1563-1641), born at Bruges, educated in England, professor of theology, successively at Leyden, Middleberg, Saumur and Groningen, well known as an able and determined polemic.

FOR THE NEW TESTAMENT.

Gelderland.—Sebastian Damman, minister at Zutphen.

South Holland.—Festus Hommius (see above).

North Holland.—Gosuinus Geldorp, a colleague of Bogerman at Sneek, but afterwards called to Amsterdam.

Zealand.—Antonius Walæus. (see above).

Friesland.—Bern. Fullenius, minister at Leeuwarden.

Overysse.—John Langius, minister at Vollenhove, but he removing from the province in the next year, Kaspar Sibelius of Deventer was put in his place.

Groningen.—Ubbo Emmius, Professor of History and of Greek at Groningen, and also its first *Rector magnificus*.

Hales states that revisers were appointed for Drenthe also, but that the next day the delegates from that province requested that these names be withdrawn, because among them "the Belgic tongue was not well known." Hinloopen in his history disputed the accuracy of this statement, but Heringa in the *Archief voor Kerkel. Geschied*, (v. 125-131) proves conclusively that Hales was literally correct both as to the fact and as to the reason assigned for it.

It was ordered that if any of the revisers should die or be disabled by sickness, the President with the two assessors and the two clerks should have power to appoint another in his place, but it does not appear that this power was used.

These necessary preliminaries having been completed, a committee was appointed to present a petition to the States General, asking them to approve the action of the Synod, to appropriate the funds necessary for the work, and to request those churches whose pastors were chosen as translators or revisers to release their ministers from parochial service so long as they were thus engaged. The petition was duly presented, but the outbreak of war with Spain and the perplexed condition of public affairs prevented any action upon it for several years. At length, in April, 1624, the States General acceded to the wish of the churches, and directed the work to be undertaken and with all practicable despatch carried through, but a full year elapsed before the translators met to make the necessary arrangements. This meeting was held at the Hague in May, 1625. The three O. T. translators came, but only one of the original N. T. company, viz.: Rolandus, his colleagues, Faukelius and Cornelii having died, in whose places came Walæus

and Hommius. They were attended by Polyander and Rosæus who, as deputies of the Synod, aided in completing the preparations for the undertaking. They found on consultation that they could not do the work satisfactorily unless they resided together in a suitable place, and to this end they must be released from their ministerial duties and have provision made for their support. This being made known to the States General, that body consented to the reasonable requests. It appointed Leyden as the place of meeting; requested the churches to dispense with the services of these pastors and professors; appointed a suitable pecuniary allowance for them while engaged on the version, and directed them to proceed.

On the 13th of November, 1626, the translators of the O. T. held their first meeting, just eight years from the opening of the Synod which had appointed them. They organized by making Bogerman President, Baudartius Secretary, and Bucer, the defender of their version in difficult places. They divided each book into three portions, upon which they severally labored apart, and then when they came together, the whole was compared with the original and carefully elaborated. They had the aid not only of various printed works, but also of the manuscript notes left behind by St. Aldegonde, Helmichius, Piscator and others.

The New Testament company met in 1626, but were not joined by Rolandus until the end of the next year, he having been unable before that time to obtain a discharge from his duties at Amsterdam. Their plan was for each member to translate an entire book, and then for all to meet and compare results at the house of Rolandus, where they had the necessary books including the different editions of the original and all the best translations. By the year 1628 one company had completed the Pentateuch and the other the Gospel of Matthew. Meanwhile changes had occurred. To supply vacancies among the revisers, the provincial Synods had chosen H. A. Lindanus in place of T. Hommius, Jac. Rolandus in place of P. Plancius, G. Niehusius, of Harlem, in place of G. Geldorpheus, L. G.

Van Renesse in place of A. Teeckmannus, Anton. Aemilius, or if he was hindered from serving, Joh. Pistorius, in place of J. h. Langius, B. Tullenius in place of L. Lubbertus, Henry Alting, Professor at Groningen, in place of Ubbo Emmius. The work proceeded slowly on account of the lack of copyists—a transcript being required for each reviser, and although attempts were made to supply this need by printing, they all failed for the first year or two. In 1630 the four Gospels were finished, and the historical books of the Old Testament. The next year Job and the Psalms were sent to the revisers, and the N. T. Company had reached the end of Second Corinthians. At this time both companies suffered a great loss in the death of Bucer and Roland. In place of the former the substitute Thysius should have succeeded, and he at first consented to do so, but afterwards changed his mind, so that Bogerman and Baudartius continued the work without other aid, although the former was weak of body and afflicted with the stone, and the other felt his advanced years. Similar was the result with the other company, for the only remaining substitute, Jodocus Hoingius had recently died, and so Roland's place was not filled. Instead of A. Aemilius and Joh. Pistorius, whose appointment as revisers lapsed by reason of their change of residence, the Synod of Utrecht named Justus Lyræus, Pro-rector of the Latin School at Hartogenbush, and Ludov. Gerar. à Renesse, minister at Maerssen. The former of these not being released from his school, the latter did the work. By the close of 1631 the Old Testament company had finished the Greater Prophets.

At this time, 1632, the vacancy in the revisers from North Holland occasioned by the death of Roland, was supplied by the appointment of Abdias Widmarius, Professor at Groningen, whose knowledge of the oriental tongues and thorough acquaintance with the vernacular gained him the esteem and confidence of all engaged in the work. The N. T. company reached the epistle to the Galatians this year.

From this time forward the details of the progress of the

translators are not apparent. But before the middle of the year 1633, printed copies of the whole of both Testaments and the Apocrypha were put into the hands of the revisers. The rendering of the Apocryphal books had been performed by Walæus and Hommius, the former taking the larger portion of the work. The Old Testament, however, was finished sooner than the New. In consequence of this the revisers of that part of the Scripture met at Leyden in July, 1633, and commenced their labors. Being urged to hasten matters, they proposed to complete the business in eight months, going through five chapters a day. Only what pertained to the sense was considered in the general meeting, mere questions of style being left to a committee (Bogerman, Revius and Gomar) whose decision was final. When the eight months had elapsed, they found that they needed three more, and after these had passed still another, so that the revision was not completed till the close of August, 1634, being fourteen months from the commencement. Within a month or two after their departure, the revisers of the rest of the Scripture met at Leyden, Nov., 1634, and set to work in company with the translators. They finished the New Testament by the end of August, 1635, and then took up the Apocryphal books, which were completed on the 10th of October—this latter work being performed the more rapidly because of the pestilence then raging in the city. This pestilence is represented as something dreadful, carrying away no less than twenty thousand persons in Leyden alone. The place where the revisers held their sessions was near a cemetery, where often there were a hundred interments in a day. Under these circumstances they naturally hesitated about continuing their labors, and finally agreed to unite in earnest prayer for divine direction, after which they came to the unanimous conclusion that it was their duty to remain and finish the important work with which they were entrusted. And this they did, notwithstanding urgent advice to the contrary, even from such men as the famous Andrew Rivet. Their faith and courage were amply rewarded, for all testimonies agree that so far from any of them

dying, not one even was attacked by the terrible plague. The work being completed, the printing was next in order. But this, no doubt, owing to the sickness prevailing, was not begun until the next year. The translators remained at Leyden to superintend the press, and in 1637 the Bible appeared in two editions, one with, the other without, references and marginal readings. The whole expense of the translation was borne by the Government, and amounted to considerably over a hundred thousand dollars. The book was approved by the authorities, but allowed to make its own way. This it did gradually, being generally introduced at Amsterdam in 1641, and after that gaining ground in the other classes until 1652, when the last outstanding body, the classis of Zutphen, yielded to the general voice, and the book became classic among all the Reformed. Even the Remonstrants, after careful examination, declared that doctrinal differences had exerted no influence upon the translators, and that their work was far superior to any thing that had preceded it, and they, therefore, adopted it in their churches. The same thing was done by the Doopsgezinde or Mennonites. The people in general praised it for its fidelity to the original, its felicitous rendering of obscure and difficult passages, and its purity and elegance of style; and it ultimately attained an ascendancy equal to that which our authorized version enjoys wherever English is spoken. Nor can there be any doubt that it has been a great blessing not only in the country of its origin, but in every other land where men speak the language of Grotius, De Witt and William the Silent.

It is very apparent that the Holland scholars had before them the work of King James' translators and made much use of its aid. Yet there are not a few cases in which they depart from it and secure a better expression of the original. It may not be uninteresting to cite some illustrations of this statement. In Gen. xii. 6, we read of "the plain of Moreh," but all scholars now are agreed that this should be the oak of Moreh, and so it is in the Dutch (*Eikenbosch*). In Exodus xi. 2, Israel is told to borrow of Egypt silver and gold, a state-

ment which has occasioned many a harsh gibe as if the transaction were flagrantly dishonest, but the original word means to *ask*, and is so rendered (*Eische*) in the States' Bible. In Joshua xi. 16, we read of "the mountain of Israel" as if it were a single peak, but the reference manifestly is to a chain of mountains, or what is elsewhere called "the hill country," and so the Dutch has it (*gebergte*). The same remark applies to the phrase "Mount Ephraim" in the last verse of Joshua. In Judges xv. 19, it is said, "God clave a hollow place that was in the jaw," with a marginal reading "or, Lehi," but the Dutchmen, in agreement with all modern critics, put the marginal rendering in the text. In 2 Sam. i. 18, we read, "he bade them teach the children of Judah *the use of the bow*; behold, it is written in the book of Jasher." But the Dutch Bible omits the italic words which are without warrant, and translates Jasher (*des opregten*) which there is no reason to consider a proper name; in both points agreeing with current critical opinion. Psalm x. 4, "God is not in all his thoughts" falls far below the vigor of the original as expressed in the Hollandish, "All his thoughts are, There is no God." In Eccles. xii. 13 we read, "For this *is* the whole *duty* of man," which I think no one accepts now. The States' Bible has "For this befits all men," which if not the best, is at least a possible rendering. The remarkable prophecy, Isaiah ix. 1, in the English version, makes a contrast between a former light affliction of Galilee and a subsequent more grievous affliction of the same region, but the Hebrew and the Dutch put the contrast between a previous abasement of the region and the honor to be conferred on it by the coming Redeemer. In the 6th verse of the same chapter our version gives as one of the titles of Messiah, "the everlasting Father," a title which nowhere else is given Him, and which requires a monstrous degree of explanation to make it in any degree intelligible, but the Dutchmen translate the Hebrew literally, and give us *Father of eternity*, which instead of being self-contradictory is suggestive and noble. The English version Daniel vii. 9 reads, "I beheld till the thrones were cast

down," but the Dutch gives, in accordance with what is now admitted to be the sense of the Hebrew "till the thrones were set."

Examples of the same kind are found in the New Testament. The interesting account (Matthew xvii. 24-26) of the call on our Lord for a certain tax, and the whole force of His claim for exemption are obscured by calling the tax "tribute money," as if it were paid to the Roman government, whereas it was the half-shekel tax for the temple service. The Dutch avoid the error by transferring the Greek word (*de didrachmen*), which at least suggests the true reference. So in John v. 35, they avoid the confusion of master and servant which occurs in our version, and are careful to make John a candle (*kaars*), while our Lord is *the* light. The former shines only when it is lighted, the latter is the eternal centre and source of all illumination. In Acts ii. 47, "The Lord added to the church daily such as should be saved," the Dutch by rendering literally (*die zalig werden*) "those who are saved," avoids the doctrinal implication of our version, and also the crude English and cruder theology of the attempted emendation, "such as were being saved." In Acts xix. 15, "Jesus I know and Paul I know," the English Bible renders two different words by one; but the Dutch preserves the distinction. "Jesus *ken* ik, en wie Paulus is *weet* ik." In xxi. 15, "After those days we took up our carriages," our version greatly misleads the modern reader; but the Dutch *maakten wij ons gereed* gave the exact sense two centuries ago, and gives it now. In xxvi. 24, 25, the force of the short colloquy between Festus and Paul is greatly lessened by the variation our version needlessly makes in the rendering of one and the same word; but the Dutch is literal and exact, "Paul, thou art mad! much learning is bringing you to madness. But he said I am not mad." It is not easy to see the force of the Apostle's argument in Romans vii. 7, 8, when we read, "I had not known *lust* except the law had said, Thou shalt not *covet*. But sin taking occasion by the commandment wrought in me all manner of *concupiscence*." But the Dutch follows the Greek, and puts it,

"I had not known coveting except the law had said, Thou shalt not covet. But sin . . . wrought in me all manner of coveting." A similar but less important case of the same error occurs in James ii. 2, 3, where "apparel" "raiment" and "clothing" are all used to translate a single Greek word, while the Dutch retains the same (*kleeding*) throughout. In 1 Timothy vi. 5, our Bible confuses subject and predicate and murders Greek syntax, by rendering "supposing that gain is godliness," but the Dutch saves sense and grammar by putting it, "supposing that godliness is a gain." In Revelation iv. 6 and xiii. 1, our Bible uses the same word *beast* to denote the beings who worship before the throne, and the monsters who dwell in the abyss; but the *Statenbijbel* preserves the difference of the original, giving one as *dieren*, the other as *beest*. In this book also, by a reverse error, our version renders the same Greek word, *throne*, where it refers to a divine person, (i. 4, *et al.*), but *seat* where it refers to the faithful (iv. 4; xi. 16), or to Satan (ii. 3; xvi. 10), thus obliterating the two great truths, that the servants of Christ share His sovereignty, and that the Prince of Darkness stands in kingly antagonism to the Lord of glory: but the Hollandish version keeps the same word (*troon*) throughout.

But notwithstanding the superiority of the States' Bible in these and other instances of the like kind, it was felt that it did not adequately represent the fulness and accuracy of modern critical and exegetical knowledge, and in some respects did not correspond with the progress of the Hollandish tongue. And within the last century attention was frequently called to the defects incident to any work of man, and it was pointed out how improvements could be made in the matters of textual reading, of the rendering of particular words, the treatment of moods, tenses, prepositions and conjunctions, the use or the omission of supplied words, etc. Several individual attempts have been made to furnish a new translation either of the whole or of parts of the sacred volume. The most important of these was that of the celebrated Van Der Palm, Professor at Leyden,

whose version was issued in the years 1818-1825, to which five years afterward was added a new rendering of the Apocrypha. Van Der Palm's work was in many respects praiseworthy, and several editions of it were sold, but it did not supplant the States' Bible. Its style was more elegant and finished than that of the States' Bible, but its foot-notes in various places departed from those of the common version, and therefore it failed to find favor.

In 1848 the attention of the General Synod was turned to the matter of a revision, and in 1854 they appointed a committee of fourteen to do the work. These persons met at the Hague to settle a plan of operation for the New Testament, with which it was proposed to begin. They unanimously agreed that the common Greek text should be followed, excepting in cases where it was manifestly false, and that all passages justly liable to suspicion should be so noted in the margin; that the existing version should not be departed from save for the sake of fidelity, perspicuity or euphony; and that the volume being divided into four parts, each part should be committed to three of their number. They also recommended adherence to the old custom of submitting the translation when completed to the revision of a fresh company of scholars. The report of this committee having been approved by the Synod, the work was begun in 1854, but made slow progress, not only on account of its difficulty and delicacy, but because the persons engaged in it could devote to it only such time as could be spared from their other duties. When the end came in sight, a committee of one from each triad of translators met to compare their results, using eight chapters as a specimen, but they found such differences of opinion among them that they finally resolved to commit the whole work to a sub-committee of two who should (*eind redactie*) by conference with the rest, bring the translation into conformity with the fundamental conditions laid down at the beginning. This committee labored for four years, and in July, 1866, had a printed proof ready. This was then submitted to the three Revisers appointed by the Synod, Drs.

Prins, Muurling and Van Doesburgh who completed it the next year, with a preface, from which I have drawn the foregoing details. In this they state their great care to be impartial, to avoid all dogmatic or polemic leanings, and to enable the reader of whatever doctrinal views to see the exact truth. The work was accepted by the Synod and published with their imprimatur. It contains not only marginal references, but also short foot-notes and introductions to the several books, for the most part unexceptionable on any score. An edition is also issued which contains merely the text. But the work has not met with a warm or general welcome, whether owing to the attachment of the people to the old Bible, or to distrust awakened by the doctrinal position of some of its authors, it is not easy to say. The fact however is so certain that it seems that the preparation of the Old Testament is considered to be indefinitely postponed. Still it is apparent that the translation has been made in a very scholarly way, and is well worthy of being consulted by any exegetical student.

It is matter of congratulation that the revision of the English Bible now in progress will not be embarrassed before the public by any considerations apart from its intrinsic merits. The persons engaged in it vary so widely in all national and ecclesiastical relations, that no one can suppose for a moment that the character of the work has been even tinged by personal, provincial or sectarian views. It will present itself therefore simply as an honest effort to improve the existing version by the faithful use of the stores of knowledge which have been accumulating since 1611, upon every point connected with the exegesis of Scripture. And the simple question will be, does this revision upon the whole convey a better, clearer, purer expression of the mind of the Spirit than that which it is intended to supersede? If in the judgment of the Church it does not, then despite all efforts and influences to the contrary, it will pass into the same oblivion which has befallen the numberless individual attempts which have previously been made in the same direction. But if on the other hand the book is

ound to be a decided advance upon what has gone before, no severity of attack, no keenness of criticism can prevent it from displacing every rival, and becoming the acknowledged English expression of God's most holy word.

ART. IV.—THE NATURAL AND THE SPIRITUAL.*

BY THE EDITOR.

IN these few graphic words we have explained the great problem of man's origin and destiny, in a way that is well calculated to challenge our most profound consideration. It must be felt at once how vastly these words rise in authority and strength above the mere speculations of human reason on this great subject. To the question, whence is man? the researches of human science continued through all the ages of history to the present have not been able to give a clear and satisfactory answer. Before such researches his origin retreats more and more through the dim vista of the past into impenetrable obscurity. That he is closely linked on the one side of his being with the order of the natural world below him and around him, is felt and admitted by all, but just how he emerged from the bosom of nature, by what wonderful nixus or epoch in the process of evolution he was made to transcend the order of nature so as to stand forth in his royal dignity as its king and lord, human science has not been

* A Baccalaureate Sermon, delivered in the College Chapel, Lancaster, June 13th, 1880, by the President of Franklin and Marshall College.

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."—1 Cor. xv. 45, 46.

able to explain. For it must be confessed that while he reproduces in his wonderful constitution the mysteries of the natural universe, embodying in himself an epitome of all that the natural universe contains, in his intellectual and spiritual being, he quite transcends the order of nature, and becomes allied to an order of existence that rises immensely above the glory of sun, moon, and stars. His deepest consciousness testifies convincingly that he is greater than the world, yea, greater than all worlds combined viewed merely in their natural order and constitution. What is here an impenetrable mystery for reason and science is at once made plain in the light of divine revelation. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." With such simplicity and yet such sublime authority does revelation declare the origin of man. And it is according to the highest reason that our knowledge of man's origin should be derived in this way; for it could not, in the nature of the case, be otherwise but that He alone who formed man could reveal his origin; and it is reasonable to suppose that if that Supreme Being is a God and Father of infinite love, He would thus make known to His creature man whence he came. It is just as certain that man cannot by his own research and knowledge transcend his own existence so as to know what took place before and when he came to be. Let us accept then this revelation of our common origin in the spirit of confidence, and all the difficulty and perplexity awakened by proud, unbelieving, science on this subject are once for all dismissed and put to rest.

Not less has human speculation, in the way of philosophic thought, sought to penetrate and solve the no less mysterious problem of man's destiny. That this destiny is not bounded by the narrow limits of his present earthly life is also inwoven in the complex web of consciousness. The innate, intuitive consciousness of all men unites its testimony with that of the profoundest thought that man must live on when death shuts out the vision of all earthly things; that when all nature shall

have exhausted its limited energies, the burning sun gone out in darkness, and the outward universe vanished away, the spiritual nature of man shall survive the wreck of worlds in an order of existence that is eternal. But here, too, the light of revelation comes in to give us certain knowledge where without it we would be left in vague and unsatisfactory speculation. It reveals to us in the last Adam the glorious destiny of man, and explains in few words how this destiny is related to his origin. "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

Man in his natural constitution came from God by an act of creation, the last and greatest of all His works. He derives his existence in this character from the first head of the race through the mystery of natural generation and birth. But being endowed with capacities and powers that transcend the order of nature, being especially formed for an existence of freedom and love which can be reached only by the exercise of his will, he is to reach this higher state through the last Adam, Jesus Christ, the God-man, in a higher spiritual order of existence, of which the natural is only the type and symbol. Jesus Christ as the absolute head of the race, yea of the whole universe, is the link that binds together the creature and the Creator, the finite and the infinite, man and God in the communion of infinite life and love. He is the Alpha and the Omega, the beginning and the ending of all the ways of God to man. To accept this sublime revelation and to believe in Jesus Christ, the conqueror of death and Hades, as our God and Father, is infinitely more than all possible attainments in the knowledge and wisdom of earth.

In attempting to unfold the subject of the text for your consideration, it is necessary first of all to form some proper idea of what is meant here by the natural and the spiritual, and then we may endeavor to see the relation they sustain to each other. Man's natural life must pass over and be transformed

into the order of the spiritual existence flowing from Jesus Christ, in order to attain his true destiny. What are we to understand here by the natural and the spiritual?

When it is said that Adam was made a living soul, we are to understand by it the whole man as a psychic being. The word soul as denoting merely the principle of animal life is used also in reference to animals, which, in that sense, have souls as well as man. The soul of man, however, involves a self-conscious existence in the form of personality. The personality of man differs from the individuality of the animal in the peculiar self-consciousness which it possesses, a personality which is a rational centre of its own existence, and by which man distinguishes himself consciously from the world around him. In its highest activity the human personality is a relatively self-subsisting centre involving the capacity of union with God in the reciprocity of love. Through the medium of the body man is joined to the world, the external creation. Through the spirit the soul is joined with God in the highest communion and fellowship of life. Body and soul in man constitute a unity of existence. We are not to conceive of body here as corpse merely, but as a living organism, and the soul as that which animates it with human life. Man is not a dualism, but a unity, a centre of union between the material and spiritual. Now the word soul here designates not merely the spiritual nature of man, but the whole man, including the material and spiritual, what we understand by a psychic existence. It is plain, however, that the soul is the more essential part of man. Though the natural body is an integral part of his earthly existence, the outward form through which the soul develops its activities in relation to the world, yet the natural body is only temporary in its existence and uses, and when the soul attains its higher sphere of existence in the spiritual world, the natural body is laid aside and exchanged for the spiritual body to which it corresponds.

Spirit is something different from soul. God did not create man as spirit, but as a living soul. It is only of Christ, the

last Adam, that it is said he was made a quickening, vivifying spirit. Spirit, in the Word of God, designates that form or activity of the divine life by which man is united with God in an order of existence that is above the natural. If man is related to a given locality, the earth, through his body, and to the universe, as involving the underlying types of existence, through the soul, it is through the spirit he is united to the divine life in God in the personal conscious communion of love.

We will not raise the question here whether man is spirit, as well as soul and body, by virtue of his original creation; whether he possesses a spirit as an endowment of his creation; or whether his spirit is not rather the influx of the divine life of God into his soul, for which the soul has a capacity. For the present we dismiss the question as between dichotomy and trichotomy. According to the view we propose to take of the subject this will make no difference in our present discussion. The New Testament does indeed speak of the spiritual mind, the *νοῦς*, in man, as distinguished from the soul, *ψυχή*, and the body, *σῶμα*, but whether it means there an original endowment as spirit, *πνεῦμα*, or rather an impartation through the new birth from the Spirit of God, for which the soul has a capacity and a deep-felt want, we leave now as an open question. In any case the spirit in the natural man is dead, or latent, and can be quickened into life only by Him who is a quickening Spirit, the Lord, the giver of life.

Man, then, by his original creation as a living soul, and especially as having lost paradise through the fall, stands in the order of natural existence, as distinguished from the order of spiritual life in God. This is his first condition in the order of time. "Howbeit that was not first which is spiritual, but that which is natural." We may use the word natural in antithesis with different words. We have the natural in antithesis with the moral, and so also we may speak of nature and art. Here we use it in relation to the spiritual in the fullest and highest sense of this word, as designating life in union with God.

We have then to consider *first* the truth that, as we are born into the world, our being unfolds itself as a natural life merely, and that in itself it has no power to transcend this and attain to its true and proper destiny. And this is true as applied to the highest and best forms of education and culture of which he is capable. Though his Godlike capacities may be developed by such process of education and culture, yet he is no whit nearer his true life in God when he has achieved the highest summit of human greatness, has gone the whole round of science and art and literature, or subdued nature and men under his control, than when he first started out in such a career. Rather, we may say, without this union with God in Christ, his unfolding career only carries him farther and farther from the great central sun of his soul into the trackless path of spiritual poverty and spiritual death.

Let us pause here for a moment and take a passing glimpse of these wonderful capacities and powers of man. As a living soul he is greater indeed than the whole natural universe, viewed as the great mechanism of creation. History has recorded his progress in the pathway to victory over the natural creation. Mind has proved itself greater than matter. The howling wilderness has been tamed and cultivated, until the desert has been made to blossom as the rose, by his unwearyed activity and skill. The wide and trackless ocean has been made his thoroughfare. The lightnings of heaven have been turned into messengers to do his bidding. Weak as he is in one point of view in this contest with nature, yet from a merely natural standpoint he has put forth titanic power and proved himself indeed the lord of creation. Yet these are among his lowest and most insignificant achievements. In the realm of mind especially, in the cultivation of art, the pursuits of science, in the cultivation of literature, and the speculations of philosophy, what grandeur everywhere marks his achievements! No less has he revealed his Godlike powers in the sphere of will. Trace his pathway in the unfolding of the social idea, in the founding of nations, in the governments of the world, in

the empires that have owned his sway, in the present vast network of nationalities that encircle the globe, and which indicate what vast problems are involved in the social life—the great brotherhood of man. In all this we are still in the sphere of the merely natural life of man, and viewed, therefore, from the higher standpoint of the spiritual world it becomes only a melancholy failure.

If this world is the end of man's life, and there is no destiny beyond for which this is only a preparation, then indeed is man a failure and life not worth living. In the words of another, "Whatever it may be for inferior orders of life, the present world is not, in any true sense, an end for man, and the attempt to make it so must always be felt as the power of a perpetually living lie, which carries with it its own damning punishment whenever and however it may prevail. There is no difference here between one form and another of such worldly life. It may be rude or refined, grossly sensual or eminently spiritual; all comes to the same thing at last, an overwhelming confirmation of that old experience: 'Vanity of vanities—all is vanity and vexation of spirit.' The desires of the mind, as Paul terms them, have no advantage in this respect over the desires of the flesh. Nay, the greatest vanity of all, perhaps, is science, walking among the stars in its own way, and yet never, in fact, transcending the universe of nature, the order of the world as it now stands, by a single act of faith."

The vanity and failure here brought to view even while contemplating man's great powers and achievements, must not be attributed to any fault in the original endowments of man. These are truly great and wonderful, and merit our highest respect and veneration. It is because being so great, man failed to accept the greater destiny originally prepared for him, and turned back to enjoy the transitory world which was designed as the platform from which he was to rise to the spiritual sphere of life, because of this that he was left grovelling among the ruins of his fall.

The whole experience of the world testifies to this sense of

failure when man's merely natural life is regarded as the highest end of his existence. As a merely natural life it finds no adequate results, it fails to satisfy his deepest wants. The work of a life-time soon comes to an end, and the skeleton of the grave grins in taunting irony at the humiliating conclusion. The active pursuit after good which lures him on in a worldly career only serves to awake new desire. So long as this expectation continues there is a relative satisfaction, but when it is found that the object pursued only eludes us and turns out in the end to be a deception, then we come to realize our fatal mistake. Of all kinds of mere worldly enjoyment it is written, "Whosoever shall drink of this water shall thirst again."

We may find an illustration or analogy of this if we consider the relation of the physical nature of man to his intellectual and ethical nature. The body is for the soul, and must find its true end in becoming an organ for the normal activities and enjoyments of the soul. The physical life is developed first, and afterward the intellectual and moral. Suppose now this development of the merely physical is made the ultimate end of life, and man brings all the powers of the soul into subjection to this end. The animal appetites and propensities are allowed free sway. Every desire is satisfied. One gratification only makes way for a new desire, and thus the process goes on until the body itself is wrecked; it has no longer capacity for even animal enjoyment, and the soul shudders at the still greater ruin which has fallen upon it. Reverse this process, and let that which is first become the organ and servant for the higher life of the soul which develops later in time, though its latent powers from the beginning underlie all the growth of the body. In such case the physical nature itself is elevated and truly honored. It shares in the glory of the inner light which animates it. Every organ and member becomes infused with the elevating power of the indwelling mind. The countenance becomes lighted up with intelligence, the noble brow stands forth as the dome of thought, and the whole body, like some grand cathedral filled with the sweet sounds and incense of praise, is filled with the light of the soul.

What the soul is for the body, the spirit is for the soul. It is through the spirit, or spiritual life, that the soul is elevated to its right relation to God and enabled to reach its proper character and destiny. But in considering this part of our subject we meet with no little difficulty. We can study the nature of the body in the light of the science of anatomy or physiology, and so also we can study the human soul. In psychology its different faculties and powers are treated with at least some degree of correctness. We can study the soul in its unfolding as sense, understanding, reason. We can study the affectional nature and the will by which the feelings and affections are directed and governed. But what is the spirit? How shall we study it in such way as to give us a science of pneumatology? Where shall we draw the boundary lines between soul and spirit? It must be confessed that we reach a department here which cannot be studied in this way. Man's spiritual life is a mystery which can be understood only in its own light. Our Lord teaches that this is a mystery when He says, "The wind bloweth where it listeth and ye hear the sound thereof, but cannot tell whence it cometh or whither it goeth. So is every one that is born of the Spirit."

The Scripture, both in the Old Testament and the New, uses the word spirit in reference to man, as designating a supernatural life flowing into man from God. While it is true that all life comes from God, the spirit in man is of a higher order of life for man than natural life, whether of the body or the soul.

There is a supernatural, spiritual world, corresponding to the natural order of the universe, in which there is a higher revelation of the life of God than that of which we are conscious through the natural activities of the soul. This is the world of substantial, eternal realities, of which the natural world is a shadow or picture. It is in this world that man's life has its hidden springs, from which it derives its true nourishment, without which the whole order of the universe could not subsist for a single moment. This world alone is abiding, while the

whole natural order is continually passing away. It is here that the final results of our mundane life are gathered up and become the man's eternal inheritance. What we understand by the spirit in man is the inflow of the higher life from this supra-mundane sphere of existence. Spiritual life for man is not a department of his being along-side of other departments, marked off by fixed boundary lines, that can then be studied in the same way we study the psychic nature of man in the capacities of the human mind, but it is rather the substantial basis of life under all its forms, the fountain that supplies them, and then also the sphere in which the earthly life of man comes to its ultimate completion. The substance of this divine-spiritual life in man is truth and love; truth as light for the intellect, love as the essence of the will, both together constituting life. In the capacities of his spiritual nature, man is first awakened from the dead and begins to live an undying life even here on earth. When by the Spirit of God his ruling affection is centered in love, that principle of unselfishness which is called charity, and when the mind is lighted by the torch of essential truth, then man's being is centred in God, and he awakes to the life of immortality. The sphere of the Spirit's working is deeper than our natural consciousness. We cannot subject it to the study or investigation of our ordinary knowledge. Only those who are spiritually alive by faith can know it. Its effects or results in us are subject to experience, but the manner of its working is and remains an unfathomable mystery.

This spiritual world, or sphere of being, is commonly regarded as lying beyond the sphere of time and space. When the earthly life reaches its conclusion, and our vision is closed to all earthly scenes, the eye of the soul then opens upon the wondrous realities of that higher world. That is true. For reasons we cannot understand there is a veil that conceals from us a vision of the realities of that supernatural world here on earth; but though we see it not, and know it not in the way of natural knowledge, yet it is in us and around us just as really while here as after death. Its deep undertones may be heard

amidst all the sounds of earth that fall upon the natural ear, as the constant murmur of that boundless ocean of life which supplies all other springs of our earthly existence.

By this spiritual life all men's motives, intentions, and actions are continually measured and judged. The real importance and value of these are determined by the relation in which they stand to this supernatural order of existence. Hence every life that is poised on self, or has mere earthly purposes as its ultimate end, no matter how it may be filled out in the sight of men, becomes utterly empty and vain. The light of that world reveals every day and every hour the progress men are making in true elevation and spiritual progression. Hence we may say this spiritual life which determines the will in love and the mind in truth is all that is of abiding and supreme importance in the career of man. All else pertains merely to the *scaffolding* employed in the erection of the building, which necessarily falls away when the building is completed. It is plain, therefore, to the most common thought that he alone possesses true wisdom who in the great work of life makes everything subservient to this higher end of his existence, and conversely, it is the supreme of human folly to make any natural or earthly ends the highest object of pursuit. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

In considering the relation between the natural and supernatural in man's life, it is important to understand the law as to the order of succession here referred to. "Howbeit that is not first which is spiritual, but that which is natural; and afterward that which is spiritual." Especially is this important because of the insidious error of the doctrine or theory of evolution which captivates so many minds. The higher spiritual life which is reached in a supernatural order of existence is not in any sense a product of the natural life. The lower has no power to lift itself by an evolution of its latent powers into the higher. There is indeed an evolution or transformation, but the power by which it is effected comes from no natural forces

in the nature of man, but from an entirely new principle of life from above. There is a sense, therefore, in which the spiritual is primary or fundamental, though in the historical order it is last, according to the universal law that the end of every unfolding, organic, existence is in the beginning, and works with moulding power towards the final results. It was not, therefore, as an exception to this universal law that our Lord said to Nicodemus, "Except a man be born from above, he cannot enter into the Kingdom of God." The lower precedes the higher in the historical process of evolution, but it never originates the higher. The failure to recognize this universal law is the *proton pseudos* of the popular evolution theory. It is false wherever it is applied, even in the sphere of science. The inorganic does not produce the vital principle by an evolution of what is contained in a latent form in matter, but the vital principle lays hold of inorganic substance and transforms it into the living plant. As applied to the subject-under consideration this error gives us the dangerous theory of humanitarianism, according to which all higher life for man is a mere refinement, transformation, or glorification of the natural, inborn in his constitution, by a process of development or evolution. In its logical consequences this tremendous root heresy makes man to be his own God, denies the necessity of a supernatural revelation, and must end in the vortex of blank atheism. It is the heresy of the latest phase of unbelief and finds its ablest support in Herbert Spencer and his school of philosophy.

Take the other and only true view, that universally every development or evolution from one plane of existence to that which is higher must be brought to pass by the principle of the higher coming down into the lower and lifting it up, and you have at once the heavenly philosophy set forth in our text, that while the lower is first in the order of time and the higher last, yet the principle of the higher, by a profound paradox, is first and before the elevation or evolution of the lower. If now man's life is not shut up like that of the animal to his earthly sphere of existence—if there is for him a higher existence, a

hereafter of eternal life, then, instead of ruling out a supernatural revelation, we are necessarily driven to postulate the necessity of such revelation.

And thus we reach the only absolute source of eternal life for man in the last Adam, who, we are told, was made a quickening spirit. Here the mystery of man's being is revealed in its beginning and its end. Jesus Christ, the God-man, is the prototype of the whole creation, in whose glorious image and likeness the first Adam was fashioned by God's creative power. Jesus Christ, in His actual incarnation, His glorious epiphany, His triumph over the powers of death and hades, His transcendent glorification at the right hand of God, is also the completion of the first Adam, the end of our humanity as it returns in the grand cycle of its evolution to rest eternally in the bosom of God. Thus He is the beginner and finisher of the faith. He is the Alpha and Omega, the beginning and the ending, the first and the last, which was, and is, and is to come.

Jesus Christ as a *quickenings spirit*, contrasted with man as a living soul, possesses in Himself as absolute source, the principle of that higher supernatural life, which is man's true destiny. In Him the spiritual triumphed over the natural, as well as over the unnatural or abnormal which had been introduced into man's nature by sin. Not only did He conquer the hells of man's perverted miserable estate when He overthrew the power of the devil, and drove back to their dark prison houses the spirits of darkness, but in this triumph He glorified the merely natural by His victory over the grave, and His resurrection from the dead. In His ascension He carried our humanity up to the light, and peace, and rest, of the fulness of spiritual life in God. In this glorious revelation of God, and in this alone we find the guiding star of man's true destiny, the sun of his spiritual heavens, the eternal home, the sabbatic rest of the soul. Take away that guiding pole-star of the celestial heavens, blot out that sun for faith, and reject that haven of peace and rest, and man becomes lost in the thick shades of an eternal night. Turn which way he will, and there is no ray of hope, no friendly

voice, no father's smile, to comfort his lonely wanderings, to save his despairing soul. Without Christ the world has lost its true centre and moves ever on in the dark and chill night of unspeakable woe.

The new spiritual creation of which Jesus Christ is the central Sun shines forth in its majesty and glory through the *Word of God*. Commensurate with the record of the first creation, and underlying that record as the spiritual mystery that underlies the natural, the glory of the new creation emerges, so to speak, through the old. From the first word in Genesis to the last word in Revelation the Bible, as the Word of God, exhibits to the eye of faith the incoming of the kingdom of grace and glory, pointing everywhere to its great central luminary. Step by step that Word unveils the mystery of the King coming in glorious majesty and power, through historic sign and symbol, through mysterious rites and ceremonies, in the overwhelming sublimity of the giving of the law on Mt. Sinai, through wondrous visions of inspired Seers, until the kingdom of heaven bursts in upon the world with a blaze of supernatural light and glory in the incarnation of our Lord. From this central point it goes forward in the actual regeneration and glorification of the first creation until it reaches its full completion and final consummation in the triumphant ascension of the Lord to the right hand of majesty and power on high.

Here for the vision of faith the glory of the *new creation*, emanating from its founder and everliving Head, concentrates and beams forth with supernatural light from every line and letter. As in a dissolving scene, where the old imperceptibly disappears and the new confronts the eye, so with the eye of faith fixed upon this inspired Word, the dim outlines of the first creation, the old, gradually and almost imperceptibly disappear, and in bold outlines and heavenly perspective the new becomes revealed as the new heavens and the new earth, or as the New Jerusalem descending out of heaven, the city of God. As Christ glorified the natural and raised our humanity to honor and immortality, so His Word through the Holy Spirit,

is resplendent with the light of the heavenly world, and life-giving in divine energy.

This supernatural Kingdom of grace is founded on a rock here on earth. It begins *in* the natural, though it is not of the natural, and rises in beautiful proportions, coming out in clearer and clearer outline until the Church militant shall merge into the Church triumphant and the earthly shall be changed into the heavenly. In this Kingdom the Word of God shines with constant light and is the supreme guide, the supreme law, for all who would become citizens of the celestial paradise.

CLOSING WORDS TO THE CLASS.

In conclusion, young gentlemen of the graduating class, let me hold up before you as the great end of all your seeking, *Christ and His Word*. In Him and in Him alone can the hopes and aspirations of the human heart be realized. For this purpose He came into this fallen world, that He might deliver man from the prison-house of sin and death, and raise him up in newness of life to the glorious liberty of the children of God. Above all human teachers let your faith ever turn towards Him as the original source of life and immortality for man. Let your words be those of the apostle of old, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art the Christ, the Son of the living God."

Above all human learning, all science, all literature, all philosophy, as heaven is above earth, let His inspired Word, *the Bible*, ever be for you a lamp for your feet, a light for your pathway. Let your knowledge be illumined and vivified by the heavenly wisdom which it unfolds for all who sincerely and earnestly seek the truth. As you go forth from this literary home of your youth to engage in the great warfare of life, when struggling with life's mysteries, when burdened with its trials, when perplexities arise and the world seems to grow dark around you, turn to its sacred pages and seek there the lessons of knowledge and wisdom that shall guide you in the pathway of life. With these parting words, in the name of your re-

spected teachers in the faculty, I now commit you to Christ and His gracious Word. As in a few days you will come forward to receive the honors of the baccalaureate, the approving testimony of your literary guardian, the reward of your years of study and toil; so when the work and labor in the great school of life come to an end, may you each one receive the crown of life and hear the welcome plaudit, "Well done, good and faithful servant, enter thou into the joys of your Lord!" And now may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all! Amen!

ART. V.—THE MISSION OF THE CHURCH.

BY REV. T. J. BARKLEY.

THE ever-recurring question among men is,—What is the Church? It is a live question which neither infidelity, indifference, nor scientific research, based on unbelief in Divine revelation, can keep in the background. It will not down at the bidding of the wisest philosophers of any age, who reject the Word of God, and close their eyes to the truth of the wonderful history which belongs to it. It is a question which is constantly demanding an answer; and the Church feels herself called upon in every period of her history, and for her own benefit, to give formal expression to the consciousness of her constitution and life. The answer thus given, from time to time, is the only true answer to the world, and constitutes the strong barrier, which error, infidelity in its various forms, and the spirit of cultivated and Godless reason cannot overthrow. In substance, it is that God has founded the Church; that He has preserved her in the past, and that He will continue to preserve her until all things shall be consummated in Christ, her Head and Redeemer. In the definition of her origin and nature according to God's Word, the greatest miracle—the

Incarnation excepted—is presented for the consideration of men. Like her Master, the Church was, and is, and is to come; and is, therefore, the ever present monument of God's redeeming love in the world. Nations rise and fall; political and social corruption brings destruction upon communities; disregard of the principles of righteousness and truth sinks society into ignorance and degradation; governments and customs change; but the Church of God, in every age, and for every circumstance of human life, stands, her banner unfurled above the struggles, crimes, and miseries of earth, inviting the wretched children of men to accept the peace which is obtained only by faith in the Redeemer of the world.

The Holy Scriptures represent the origin and nature of the Church by different emblems and figures. She is called the Branch of God's planting; the Bride of Christ; the Burning Bush; Family, Garden, Kingdom, Mother, Mount Zion, Ship; the Pillar and Ground of the Truth; the Body of Christ; the Sister of Christ, and Wife,—all of which teach the same general truth—that the Church is of God, and that He has chosen her for His dwelling-place among men. They also convey the idea of indestructibility, so that the Lord, when He declared that the gates of hell should not prevail against His Church, expressed only more definitely a truth clearly taught in the Old Testament, and repeated in the New Testament and in the history of the Church down to the present time. But this does not imply infallibility, or absolute purity of faith and doctrine. The truths of God's Word may be perverted or disregarded; but that does not overthrow the foundation on which the Church stands, nor render untrue the Scriptural doctrine that she is the pillar and ground of the truth. Notwithstanding the heresies and perversions of men, the fact, in some form, is universally acknowledged, that God has a kingdom among men, endowed with Divine energies and powers, and that He will guard and defend it in the future as He has in the past. There may be wanderings from the truth, laxity in morals, indifference to the great work to be accomplished, but He will always

bring her back to soundness in doctrine, to sacraments administered according to His Word, and to discipline in harmony with His will, which are the marks of the true Church, and challenge the obedience and reverence of all men.

The fact that the preaching of the Gospel—which is the power of God unto salvation to every one that believeth—and the administration of the sacraments belong, by Divine appointment, exclusively to the Church, leads to a correct apprehension of her mission in the world. Being a Divine organism of supernatural powers for the communication of the grace of salvation to the fallen children of Adam, in her practical activity, the Church must always have supreme regard to her Head, the Lord Jesus Christ, who is the source and medium of all strength and help. The Rock upon which the Church is built, and the Power which enables her to do effective work in the great conflict between right and wrong, must not be forgotten.

In its deepest sense, the mission of the Church is to carry forward the work of redemption, begun and completed in Christ, but to be prosecuted in the world by the powers and agencies He has instituted for that purpose. The manifestation of God's glory in the salvation of men, dead in trespasses and sins, and in changing them from the rough unhewn rocks of the mountain into polished stones in the great spiritual temple of the Lord, is the work the Church has to perform under the control, and by the operation, of the Holy Spirit. For this purpose the spotless life and atoning death, of Jesus, who gave Himself so freely as a ransom for the sins of the world, are to be presented as central facts to persuade men to accept Him, in the absolute perfection of His Person and work, as the only antidote to eternal death. In this work the eye must ever turn, from the hinderances in the way, to the Lord, and faith must always cling to Him, as the only Rock of refuge, in the storms which must be encountered before the other side can be reached. This fundamental relation of dependence, that help may be always at hand, must be kept clearly in view in order

that the work of redemption, with respect to its human side, may be well and faithfully done. Christ is the Head, the Church is His Body. There can be no real activity in the Body unless the power to act come from the Head, and be controlled and directed by His Spirit. The Scriptures emphasize this organic relation of the Church to Christ, and it should be made most prominent in the work of blessing the world with the salvation of God. Power to do good and to bring men to a voluntary acceptance of the grace of God, depends upon a right apprehension and an emphatic declaration of the truth that it is the mission of the Church, in all circumstances, to acknowledge the Lord as her living and ever present Head, and in every work, whatever its direction, her entire dependence upon Him for life and light.

The great want of the present age is that the Church, in every department of activity and thought, should give the fullest possible expression to the truth that it is her primary mission to glorify the Lord her Redeemer. For this is the only truth which successfully overthrows the deductions of infidel science and the unsanctified philosophy of human reason in their mad desire to drive the living Saviour out of the temple of humanity. With this fundamental truth always in the foreground, and emphasized above every other consideration and thought, there is no difficulty in understanding what the mission of the Church is with respect to the world.

The world must be saved. God has ordained it. Christ came, lived, died, and conquered Death and Hades to accomplish it. When He rose from the dead, man's redemption, in its broadest and deepest sense, was completed. But whilst that is a blessed truth, the command to work immediately follows it. "As the Father hath sent Me, even so send I you." For what purpose? To do the work of God; to carry to men in every degree of darkness and degradation the salvation of God. The Church has been established that this grand purpose of Almighty love might be consummated. The perfect sacrifice has been offered; the banquet of Gospel love has been spread,

and the command is that the full provision made in Christ shall be offered to every creature. It is not a matter to be concealed, but proclaimed from the house-tops, in order that all may hear and have an opportunity to accept. In doing this the world must be told what God is and what He has done,—that Jesus is the only name given under heaven, among men, whereby they must be saved, and that to be saved they must be ingrafted into the Vine, by the means the Lord Himself has ordained.

Human reason, and worldly schemes, however strong and plausible they may appear, can never be made successful in Church work, or to take the place of entire dependence upon Christ. They may create great activity, and at times arouse extraordinary zeal in the work of influencing men to forsake sin: but if the central truth, that Jesus is the only Saviour and that He works by the Church, be cast in the shade, or presented in a way to make it agreeable to the fallen and sensuous nature of man, the so-called victories will in the end be found to have been disastrous defeats. The applause and favor of the world may be gained, but not while the Church preaches a crucified and risen Redeemer. The Master, with all His cross and passion, must be the highest theme, which should be glorified by the brightest talents, the profoundest thought, the most extensive learning, the warmest love, the charm of poetry, and the beauty of art, if the world is to be converted, and loyal subjects gained for His kingdom.

It is claimed that each of the many denominations into which the Protestant Church is divided holds the substance of what is considered essential to salvation. Whether this is in harmony with God's will admits, to say the least, of some doubt. It is, however, quite certain that it is not His will that the different divisions shall devour and destroy one another. The absence of the spirit which holds and teaches divergent views in Christian charity, is anti-Christian, and is therefore a curse rather than a blessing. Right or wrong the situation must be accepted; and it is the duty of each denomination, which holds the essential doctrines of Christianity, to wisely employ

all the energies and means at its command to advance the interests of Christ's kingdom, in the way indicated in His Word. The hope may be entertained that the emotional and intellectual, the meditative and aggressive sides of our holy religion are thus fully represented and developed. But whether or not these demands are, or can be, fully met in the present divided state of the Church, it should not, under any circumstances, be forgotten, that it is the highest practical mission of the Church, in respect to the world, to be missionary both in activity and thought. Whatever the divisions and the differences of opinion on points of doctrine, polity, and cultus, and however much they are to be deplored, the life of the Church, in its broadest, deepest, and most practical sense, is expressed in the activity and zeal with which she engages in the work of evangelizing the whole world. The command to make disciples of all nations is of perpetual force. At no time can the obligation it imposes be disregarded, without incurring the guilt of willful disobedience. To keep that commandment requires a wise use of all the talents and means which the Church, in any period, can either find or employ.

The idea that, when a congregation or denomination is well established in a particular country or place, there is nothing more for it to do than to attend to its own affairs, is condemned by every principle of the Gospel. Let a people admit and act upon that idea and thereby they take the first step toward stagnation and death. If there are to be life and activity at home, there must be constant reaching out, beyond the boundaries of congregational and denominational life, into the world where sin and darkness reign. The banner of the cross must be elevated among those who are strangers to the love and goodness of God. The world—the *whole* world is to be conquered in the name, and by the power, of Christ. Christ for the world, and the world for Christ should be the watchword of all who claim to belong to the army of the King of kings and the Lord of lords. Any system, or order of thought and activity, which fails to grasp the subject in this broad sense,

and to make practical account of it, has no living apprehension of the meaning of the Gospel. It does not see that the mission of the Church means the whole world for Jesus in order that He may be Lord of all. In a most important sense, it is untrue to the great commission, and has therefore no right to expect that any great blessings will be bestowed upon it. It is grand and noble to know that all the activity of the Church has reference to the conversion of the world. It is selfish and ignoble to feel that the sphere of our activity should be confined within the geographical limits of a congregation.

The mission of the Church includes Home and Foreign missionary activity. At home, the field where the Church has already been planted needs constant cultivation and care. At no time in the history of a congregation can the work be regarded as finished. No matter how large and influential it may be, there are still waste places to be supplied with the means of grace. The perishing within its own limits are to be gathered into the fold. There are constant demands upon those who have received the light of Divine truth to impart it to those outside of the direct influence of congregational life. The forces of hell must be met and vanquished by the truth, in the hands of those whom it has made free. The battles with infidelity and wickedness must be continued. The banner of the cross must be kept unfurled, and carried by hands strong enough to hold it so high that the unbelieving world around shall be compelled to see it. The opponents of God's truth must not be permitted to think that the cause of Christ is declining, or that its advocates are indifferent to the result. This demands that the Church, in every place where she is established, shall be active in all good works, and that her talents and means be consecrated to the Lord. The aim should be, not simply to maintain her hold in certain districts, but to extend her influence over the whole land and to strike the roots of her faith further down into the soil of human hearts.

Self-preservation, however, demands that the Church extend her operations beyond the limits of the home-work to that large portion of the world, where the light of the gospel has not yet

begun to dawn. The heathen, in their darkness of mind and corruption of heart, must have the Gospel preached to them.

The spiritual light and the blessings of grace, enjoyed at home, require that there be no withholding of men or means for this purpose. Inactivity, in this direction, means weakness, disease and death. A man, who excludes himself from the joys and sorrows of others, disregarding the calls for sympathy and aid, can never prosper. He may have wealth, education, and all the luxuries of life, but his mind and soul shrink into extreme littleness; and the kind sensibilities, which contribute so much toward the formation of true character, are killed by inaction.

The Church that thinks there is nothing which it *must* do beyond its present denominational boundaries—nothing to do or suffer for the enlightenment and conversion of the heathen—no mission which requires the sacrifice of talent and means for Christ and the world, must become, if it is not already, uncatholic, narrow in feeling and thought, and, failing to walk worthy of its calling, sickly and inefficient in everything which belongs to the Gospel of the Son of God.

The Reformed Church occupies a high position in respect to history, thought, and devotion to the central truth of the whole Christian system. She has listened attentively to the voices of the past, and has manifested a willingness to appropriate, as far as practicable, those truths which have shaped and controlled the destinies of nations. But she has not rendered full and hearty obedience to the command to preach the Gospel to every creature. Even now there does not seem to be a living apprehension of the truth that the great commission comprehends the whole world. Money and men have not been devoted to the work of missions, at home and abroad, in such a way as to exert an influence commensurate with the ability and means in her possession. True, her Theology has done much, especially in this country, towards the establishment of a broader catholicity among the Protestant denominations, and has, also, contributed no small share to the forces which have brought many

leading minds to a clearer apprehension of the only truth on which it is safe to stand. In accomplishing this part of her mission, severe struggles and conflicts have been passed through. Misrepresentations, within and without, have been successfully corrected. Tendencies, motives, and doctrines, which only a few years ago were made the occasion for all manner of unchristian assaults, are now better understood. Her Theology and Cultus are no longer regarded as dangerous and therefore to be avoided. But her mission in the field of controversy seems, for the present, to have been accomplished. That particular kind of warfare is ended. And having come to a fuller consciousness of strength, and having been purified, in faith and doctrine, by the fires through which she has passed, the Lord certainly has work for her to do in another direction. There can hardly be any difference of opinion as to what that work is. The calls from almost every section of our country, and duty to the heathen, are answers so clear that the only question is,—“Will the Reformed Church, with her talents and means, respond to the calls for the establishment of her peculiar life and doctrine among the destitute?” In the present condition of affairs, but few of these calls can receive favorable answers. There is an incubus of indifference to be removed before much can be done. The terrible apathy, which prevails in almost every congregation, must be cast aside. The truth that the Church, in the deepest and truest sense, is missionary in her activities, and that this sums up the whole meaning of her work, must be laid upon the hearts of her members. A crusade to preach the doctrine that the true interpretation of the Church's mission is to do thorough and unremitting missionary work, and that, for this purpose, hearts and minds, money and influence are needed, and should be freely offered, should be inaugurated and continued, until every congregation is fully aroused to the importance of doing its full duty.

The money is in the hands of the people. They must be clearly and plainly taught that it is their duty to devote, each year, a reasonable portion to the Lord. There will then be no

difficulty in getting the men. The large pastoral charges, with their hundreds of members, and the smaller ones, too, need instruction in respect to their duty. Many of them must be lifted out of the ruts into which they have fallen, and become so tightly wedged that, as far as doing anything to carry out the mission of the Church is concerned, they amount to almost nothing. The disgrace ought to be purged away, and the Gospel of Missions, which alone has the promise of many souls for Christ, both at home and abroad, earnestly preached throughout the whole Church. No permanent prosperity can be expected if this important matter is neglected.

Whose duty is it to bring the whole Church to a full sense of the meaning of her mission, and to infuse into her a living consciousness that she is expected to do her full share of the work of evangelizing the whole world? The ministry must do it. The people must be taught from the pulpit, what their duty is, and its performance insisted on from year to year. Let the ministry regard themselves, whether they have large or small charges, as missionaries of the cross, who claim the whole world for the Church of God; and let them teach that the talents and means of those who have the blessings of the Gospel are to be employed in the great work of bringing all nations, and kindreds, and tongues, as trophies, to the feet of Jesus.

ART. VI.—TRACES OF THE PLATONIC PHILOSOPHY IN THE
EPISTLES OF ST. PAUL.

BY PROF. T. ROMEYN BECK, D. D.

THE successive phases of philosophic speculation among the ancient Greeks constitutes a most curious and interesting chapter in history. To the student of psychology, it presents examples of intellectual acuteness, such as have been rarely equalled, never excelled. The political historian finds here at every step the causes of revolutions in the state and changes in social life which escape the notice of ordinary observers, for the interdependence of human thought and human action is oftentimes as subtle as it is always close. Here, too, are the germs and prophecies of much that has been developed and verified, consciously or unconsciously, by the researches of Modern Science. For example, the nebular hypothesis of Laplace was anticipated in its principal features by the Atomists. The Copernican system was more than outlined by Pythagoras, two thousand years before. In the moral sciences, the chief natural arguments for the immortality of the soul are brought forward by Plato in the *Phædo*; while the teleological proof of the being of God has never been presented with greater force and beauty than by Socrates in his discourse with Aristodemus as reported by Xenophon. (*Mem.* i. 4.)

Two truths stand out in bold relief in the history of early Greek thought. The first is, the audacity with which the schools grappled with the most difficult problems. We are apt to think of those early ages, enveloped as they are for us in mist and shadow, as times in which men's thoughts were exclusively busied with the simplest objects and processes in nature, when even the most advanced were painfully spelling out the alphabet of Knowledge, in short as the era of intellectual childhood. To a degree this is true. Imagination dominated the mental faculties, and men were like children wandering

along the shore of the ocean of truth, and picking up here a shell, there a bit of sea-weed, now venturing boldly into the breakers, now drawing back timidly and gazing wistfully over the broad expanse. But with all the crudities and puerilities of thought, there were intellectual giants in those days. The Ionic philosophers boldly met and solved the most abstruse questions of ontology. The Pythagoreans penetrated far into the mysteries of mathematical science. The Eleatics formulated much valuable truth as to the nature and attributes of Deity. The Atomists conducted their investigations in the most approved methods of induction, and reached results which the disciples of Lord Bacon have done little more than verify.

The other salient point in this connection is the utter failure of ancient Greek thought to satisfy the yearning of the human soul after spiritual truth. Who of all these philosophic minds rose to clear conceptions or firm convictions upon the most vital themes, the spirituality and moral perfections of God, the destiny of the soul, the true aim of life, the future state, the nature and degrees of the punishment of the wicked and rewards of the righteous? Which of us in these latter days, when life and immortality are brought to light in the gospel, does not sympathize with that man's confession which Cicero puts in the mouth of the interpreter, (*Tusc. i. 11*), as to the unsatisfactory nature of Plato's argument in the *Phædo*: "I know not how it is, while I read I assent. When I have laid down the book and begin to reflect in my own mind upon the immortality of souls, all that former assent glides away?" Dim guesses at truth, were all the speculations of these remarkable men upon the most important subjects, and in the field of Theology, they present the spectacle, pitiful and pitiable, of men groping after God, "if haply they might feel after Him and find Him."*

* Of this insufficiency of Natural Religion, the wisest of them was fully conscious. In Plato's Dialogue, "On Prayer," (*περί προσευχής*) a passage occurs, the design of which appears to be, to show that man could not, of himself, learn either the nature of the gods, or the proper manner of worshipping them,

In the present paper, we propose to bring together Plato and St. Paul, the exponents, respectively, of the purest type of heathen Philosophy, and of the loftiest phase of speculative and practical Christianity, and to consider in what form and to what extent, the doctrines of Platonism influenced the mind of the Apostle. Such an examination, even though superficial, will, like all similar contrasts, furnish evidence of the utter inability of the "psychical" man to know the things which are discerned only by the "pneuma." (1 Cor. ii. 14).

In answering the question, in what form did the doctrines of Plato come to the knowledge of St. Paul, recourse must first be had to the external testimony furnished by the history of the times in which he lived.

It is plain from St. Luke's account of the Apostle's visit to Athens, that he did not come into contact with the peculiar tenets of the Platonic philosophy in its native city. Only Stoics and Epicureans were encountered, men, who, to judge from their bearing toward their visitor, had degenerated as far from the old Athenian courtesy to strangers, as the doctrines they professed had departed from the precepts of the

unless an instructor should come from heaven:—

Socrates. To me it appears best to be patient. It is necessary to wait till you learn how you ought to *act* towards the *gods* and towards men:

Alcibiades When, O Socrates, shall that time be? and *who* will instruct me? for most willingly would I see this person, who he is.

Socrates. He is one who *cares for you*; but, as Homer represents Minerva as taking away darkness from the eyes of Diomedes, that he might *distinguish* a god from a MAN: so it is necessary that he should first take away the darkness from your mind; and then *bring near* the things by which you shall know good and evil.

Alcibiades. Let him take away the darkness or any other thing, if he will; for whoever this man is, I am prepared to refuse none of those things which he commands, if I shall be made better. (2 Alcib.)

The above is extracted from that excellent work, "Philosophy of the Plan of Salvation," (p. 177, n.), of which a new edition has lately appeared. As the original Greek text is not at hand, we cannot verify the accuracy of the quotation. It should be added, in fairness, that the genuineness of this Dialogue is disputed by many scholars. The thought, however, is Platonic, and found in several of his admitted works.

noble Epicurus, and the upright Antisthenes. The pomp and splendor of Grecian philosophy had fled from her chosen seat. Athens, the eye of Greece, fruitful mother of the arts and sciences, sat sad and solitary, looking out over the blue waters of the *Ægean*, and cherishing the memories of former greatness. More than a century before, 86 B. C., Sulla had carried off her most precious treasures of architecture and statuary, the masterpieces of Phidias and Praxiteles and souvenirs of the age of Pericles. Philosophy had betaken herself to the banks of the Tiber, and was expounded in a tongue which was a rude and uncouth dialect, where Socrates was discoursing of truth and righteousness in the streets, and agora, and workshops of his native city, and his pupil, Plato, taught in the groves of the Academy. Through what channel, then, is it probable that the stream of Plato's thought and teaching poured its waters, so as at length, after a period of four hundred years, to come within the intellectual ken of the teacher of a new faith?

The latest phase of the Platonic philosophy carries us to Alexandria in Egypt. It might seem as if in the assiduous cultivation of Grecian learning which characterized the scholars and literary circles of Rome in the Augustan age, the spirit of Plato would have found a congenial home in the city of the seven hills. But such was not the fact. Philosophy in general, and especially the tenets of the Academic school, found barren soil in the hard, practical mind of the Roman. Cicero frankly acknowledges this fact, (*Tusc. i. 3*), and, with characteristic national vanity, gives as a reason, that his countrymen had not deemed it worthy of cultivation. In his philosophical treatises, he attempts to supply the deficiency and to popularize this department of knowledge, on which he has passed so noble an encomium, (*id. v. 2*). But the natural bent of his genius was too strong for even the consummate ability of the great orator, and he has left to posterity only a clear, though somewhat dilute analysis of the leading doctrines of the Greek schools.

The reverse of this was true of Alexandria and the Oriental mind. Among the children of the East, largely Jews, who

inhabited the city of the Ptolemies, with their vivid imaginations and enervating climate, the metaphysical subtleties and dream-like speculations of Platonism breathed a congenial atmosphere. The olive groves and plane trees of the Cephissus grew with fresh vigor on the banks of the Nile, and the Dialogues of the Prince of philosophers became the priceless treasures of scholars of another tongue not only, but of a different stock. Nor was this the only change. The doctrines of Plato assumed a different form in their passage through the Oriental mind. Nothing is more curious in the history of philosophic speculation than to note the ever-shifting hues the same thought or doctrine assumes at different epochs or among different nationalities. So the ray of light is colored by the media through which it is transmitted. These changes are facilitated when, as in the case of the Platonic philosophy, the system has combined elements from many sources, and thus become so complex as to present points of contact with many other systems. Plato was a many-sided man, and that wonderful product of speculative thought which he elaborated had absorbed into itself the leading doctrines of many previous schools, the Ionic, the Italic, probably that of Pythagoras. After the philosopher's death, it passed through the successive phases of the Old, Middle and New Academy. Transplanted to the West among peoples of phlegmatic temperament and analytic turn of mind, the caution in ethical investigations it inculcated among its first principles, degenerated into scepticism. Transplanted to the Levant among men of a warm physical constitution, and prone to speculate in the region of the mysterious and unknowable, that same cautious reserve toward the Deity (*πρὸς τὸ θεῖον εὐλαβεία*. Plut. de S. N., V. c. 4), degenerated into Mysticism.

As a representative of this last peculiar type of Platonism, Philo, the Jew of Alexandria, a cotemporary of Paul, is conspicuous. Philo inherited the prejudices and religious belief of his race. With these, he sought to incorporate the liberal culture and philosophic notions of Hellenism. He was especially fond of the study of Plato's writings, and so proficient

did he become in the doctrines of the master, that it was a common saying among his own disciples, "Either Philo Platonizes, or Plato Philonizes." The result of this curious admixture was that form of New Platonism known in history as the Jewish Alexandrian school, and from these two progenitors, a narrow and mistaken Judaism, and an Orientalized and degenerate Grecism, sprang within the course of the following century, those hydra-headed heresies which struggled with infant Christianity, and by these very struggles developed her latent strength. In the singular mosaic work of Philo's writings are found side by side Scriptural truths and philosophic fancies, sublime conceptions of the Divine nature and attributes, and puerile allegorical conceits, the germs of many fatal errors in faith and practice. (For a concise statement of some of Philo's Theological views, vid. Ueb. History of Philly., v. i. p. 229, seq.).

It is possible that the Apostle may have obtained a knowledge of Platonism from this source. That the two men may have had personal intercourse, perhaps on more than one occasion, seems not unlikely, when we remember the close connection that subsisted between the Sanhedrin at Jerusalem and the Jews of Alexandria; that Alexander, Philo's brother, and Alabarch or governor of the Alexandrian Jews, is, in all likelihood, the same with the individual of that name mentioned by St. Luke, (Acts iv. 6), as of the kindred of the high-priest; and that Philo himself probably often visited the Holy City at the feasts. The channel, however, is comparatively unimportant: whether the Apostle became acquainted with the vitiated form of the Platonic philosophy current in his time, from personal intercourse or the writings of Philo, or from independent study and research, or from observation of the secret workings of this intellectual and moral poison in one or more of the Churches under his care: whatever be the source, it is certain that his Epistles reveal an intimate knowledge of, at least, its general features. Another fact is equally plain, that the prevailing aspect under which it is contemplated in the Pauline Epistles

is just that which we know from external evidence it had reached at this time, viz. : incipient Gnosticism.

An examination of the Epistles will show how these transformed relics of a mighty intellectual system are treated by the Apostle. We wish to indicate first, some of the differences, or rather oppositions in leading doctrines.

I. Christianity, as a system of moral and religious truth, while in details it has many points of similarity with human creeds, is yet in essence antagonistic. It would be strange, indeed, if much that is true and valuable had not been elicited in the course of thousands of years by the unaided human intellect, as it pondered these problems of life in itself and in its relations, so old and yet so new. Even in this department of Natural Religion, however, it is obvious that much has been derived from primitive tradition, which necessarily presupposes a supernatural revelation. This antagonism between human systems and the divine, belongs to the foundations on which they rest. Brahminism, Buddhism, Confucianism, Parseeism, Mohammedanism are based on the dicta of human reason. The Gospel alone has substantiated its claim to be from God. Hence the humanitarian tendencies of the day, so rife throughout Christendom, and espoused by many who bear the Christian name, and even occupy Christian pulpits, are as illogical as they are to be deplored. Christianity is everything for the soul, or it is nothing. It claims exclusive sway over the heart and conscience. It is not one religion among many : it is the *only* religion. Christ is not a religious teacher ; He is the *only religious teacher*.

Such was the doctrine of the Apostle. Upon this lofty plane does he place himself when he says to the Galatians (i. 11, 12) : "I certify you, brethren, that the gospel which was preached by me is not after man" ("according to man," *i. e.*, such as man would have made). "For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. This divine *ἀποκαλύψις* is the only fountain of those living waters, as the brazen serpent in the wilderness was the only

hope of dying Israel. The attitude of Paul, therefore, throughout his Epistles toward the Grecian philosophy in common with other human systems, is that of antagonism. And yet this antagonism is rather passive than active, underlying his whole exposition of religious truth, and rarely appearing on the surface, save in some few hortatory passages. However much the scope and contents of individual Epistles were shaped by opposition to prevalent errors of speculation and practice, their tone is always calm and dignified, in keeping with that quiet spirit of lawful authority (*ἐξουσία*, cf. Matt. xvii. 28, 29, and parallels), which pervades the Sacred Writings. Paul never becomes the boisterous polemic, nor so far forgets his high rank as an inspired Apostle, as to descend into the heated arena of debate or excited controversy. In this respect his letters present a remarkable contrast to the Apologetic writings of the post-Apostolic age. This absence of the controversial element has been noticed by that acute critic, Longinus, when he says, speaking of Paul whom he ranks with Demosthenes in eloquence, that he was the first who "does not use demonstration."

On the other hand, the logical Paul, of whom M. Monod has justly remarked, "*Serait le prince des philosophes, s'il n'était pas le plus grand des Apôtres*," does not undervalue that wonderful organon, the reason. He exalts faith to her rightful throne as the divine queen, who in right of celestial birth, reigns supreme in the region of the supernatural; but reason is everywhere represented as exercising lawful jurisdiction in matters belonging to her sphere. Faith with Paul is not the antithesis of reason or of knowledge founded upon it. It is opposed on one side to intuition (*εἶδος*, "what is seen;" 2 Cor. v. 7), on the other, to scepticism, (Rom. iv. 20).

The undue exaltation of the reasoning faculty constitutes the logical defect of the Platonic philosophy. Socrates taught that the true aim of philosophizing lay in defining the concept, or as it is expressed by his biographer Xenophon, (Mem. iv. 6), in ascertaining the "what" of everything. Setting out from this

correct postulate, the disciple unfortunately converted a method of investigation into the essential basis of all truth. The logical concept became in his hands a metaphysical entity, the creature of the reasoning faculty was transformed into a real existence. Conceive, said he, of the all-pervading fulness (*πλήρωμα*) of the Divine Intelligence. In this divine fulness from eternity float, as it were, the Ideas or Archetypes, of which all created things are the Anti-types. When the Cosmos was to be created, God impressed these Ideas upon matter, itself also formless and eternal, and the phenomenal world was the result. So throughout the entire cycle of sensible objects, these Ideas stand over against each individual ex-entity, be it abstract quality or concrete existence. Now in the system of Plato, true science (*ἐπιστήμη*), as opposed to art (*τέχνη*), is busied exclusively about these Ideas, which are the only realities: the sole inlet of this science is thought (*νοήσις*), in opposition to subjective opinion (*δόξα*) and experience (*ἐμπειρία*). Hence the prominence which philosophic reason everywhere assumes. The system in its very essence, this famous doctrine of Ideas, excludes every other instrument of cognition, perception, consciousness, much more everything bordering on that divine faith, which the writer of the Epistle to the Hebrews (xi. 1) defines in words that have a curious savor of philosophic phraseology, as the "reality of things hoped for, a firm belief of things not seen."

Individual doctrines bring out this antagonism in still stronger relief. *First, the being of a God.*

With Plato, God does not seem to be a personal Being. He is simply the highest link in a vast chain of Ideas, that ultimate and independent Idea of the morally Good, which is the "bright, consummate flower" of philosophic meditation upon the true, the just, and the rest of the cycle of moral qualities. This impersonal Idea is clothed in drapery, gorgeous with the hues of the philosopher's brilliant imagination, and is surrounded by mystic representations that now and then faintly reflect the sublime truths of revelation. But what a contrast

to that glorious Being, that living God, who shines resplendent in the Epistles; in the contemplation of whose sublimest work, the plan of salvation for a fallen race, the Apostle utters that lofty doxology: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33).

The antagonism of philosophic reason and Christian faith is further shown very clearly and instructively by contrasting the respective *cosmogonies of Plato and of St. Paul*. How did the universe come into being? In the "Timæus," Plato sets himself to answer this question. The excessive obscurity of this Dialogue has been recognized and commented upon by all the translators of his writings. In the introduction to his version, Prof. Jowett well explains some of the causes of this want of clearness, showing that it is due largely to the nature of the subject and the ancient method of philosophizing, which blended mythical representations with the sober deductions of reason. As his remarks apply to many passages in the Dialogues, and in general to the physical speculations of the ancients, we transcribe a few sentences: "The obscurity arises in the infancy of physical science, out of the confusion of theological, mathematical and physiological notions, out of the desire to conceive the whole of nature without any adequate knowledge of the parts, and from a greater perception of similarities which lie on the surface, than of differences which are hidden from view. To bring sense under the control of reason; to find some way through the labyrinth or chaos of appearances, either the highway of mathematics, or more devious paths suggested by the analogy of man with the world, and of the world with man; to see that all things have a cause, and are tending towards an end—this is the spirit of the ancient physical philosopher. But we neither appreciate the conditions of knowledge to which he was subjected, nor have the ideas which fastened upon his imagination the same hold upon us. For he is hovering between matter and mind; he is under the dominion of abstractions; his impressions are taken almost at random from the outside of

nature; he sees the light, but not the objects which are revealed by the light; and he brings into juxtaposition things which to us appear wide as the poles asunder, because he finds nothing between them. He passes abruptly from persons to ideas and numbers, and from ideas and numbers to persons; he confuses subject and object, first and final causes, and is dreaming of geometrical figures lost in a flux of sense. And an effort of mind is required on our part in order to understand his double language; or appreciate the twilight character of this knowledge, and the genius of ancient philosophers, which under such conditions seems by a divine power in many instances to have anticipated the truth." (Jowett's Plato, v. 2, p. 453).

The following outline seems clear: The Cosmos was generated from co-eternal matter by the Creator. This matter was a something undetermined and formless, but capable of receiving every variety of form, an indivisible and shapeless thing (*τὸ ἀμορφόν*). God first formed the soul of the world by creating from two elements of opposite nature, the one indivisible and immutable, the other divisible and mutable, a third nature intermediate and partaking of the other two. These three were then combined into one whole, and this whole distributed through space in harmonious proportions. In the interior of this soul He made the body, and the two united began a divine life of everlasting motion. In the image of this eternal archetype was then made the creature, time, having a uniform motion, and divided into days and months and years, with greater divisions of present, past and future. Next came the sun and moon, and five other wanderers (*πλανῆται*). Thus far the universal animal was made in the divine image. Then the gods were created according to patterns existing in the divine image, having the form of a circle, the most perfect figure, and that of the universe. Through these last were made the inferior tribes of birds, of fishes and of animals, including man.

Now contrast with this singular medley of cosmogony and theogony, of geometric analogies and fanciful images, the clear, concise statement of the Epistle to the Hebrews (xi. 3),

which if not Paul's, is undoubtedly Pauline: "By faith we understand," (not as a deduction from reasoning, but simply an intellectual and spiritual conviction based solely on divine testimony), "that the worlds," (the universe or cosmos), "were framed," (created and set in order), "by the word of God," (read, a word of God, *i. e.*, the divine *fiat*, cf. Gen.), "so that," (*εἰς* of result, Rob. Lex of N. T. S. v. 3 a), "things which are seen" (visible things), "were not made" (have not come into being), "of things that do appear" (from phenomenal things, *i. e.*, things existent, that manifest themselves). Before these few, simple words, grand in their simplicity, Plato's elaborate but airy fabric goes down. First, the whole subject of the origin of the material universe is declared to be beyond the province of the reason and in the domain of faith alone. This inspired Anti-Timæus, by his very first word, shows the futility of Plato's Dialogue not only, but blows away like chaff all similar speculations, though fortified by the scientific knowledge of a Huxley, or the metaphysical acuteness of a Spencer. Descending to particulars, he sunders at a blow the Gordian Knot which had baffled all the attempts of the ancient philosophers, and declares the glorious truth of an immediate creation out of nothing. In common with all his predecessors, Plato was forced to hold the eternity of matter by logical necessity from the fundamental axiom of the schools, *ex nihilo nihil fit*. Had they meant to affirm by this formula that every effect must have a cause, so that nothing can produce nothing, the truth of the proposition would have been self-evident. But they could not rise to the conception of a supra-mundane, spiritual Being, in essence different from and superior to matter, who is before all things, and by whom all things subsist, and hence from Thales down, they denied the possibility of the production of the existent, from the non-existent, in other words, of an immediate act of creation *ex-nihilo*. This fatal assumption is more remarkable in the case of Plato, as along with almost spiritual conceptions of God, none of the ancient philosophers have put so low an estimate on matter. But when he came to consider God as a

world-former, the chains of habit and education were too strong, and he sinks the Deity almost to the level of the mechanical νοῦς of Anaxagoras, fashioning matter very much as the potter the clay, into forms determined by the pre-existent Archetypes.

Again, as to the *agency* of the *Son of God* in the *work of creation*.

According to the doctrines of Platonism, as they appear in Philo, God creates the cosmos by intermediate powers, since He cannot Himself come into contact with the polluting influences of matter. The highest of these divine powers, conceived sometimes as qualities, sometimes as personal independent beings, is the Logos. This superior being or quality is at times Wisdom (*Σοφία*) and (*Δύναμις*). This figment of philosophic fancy finds its antithesis in the Pauline doctrine of the TRUE LOGOS. How far this antagonism shaped the Apostle's presentation of Christian truth may be seen in those wonderful Epistles to the Colossians and to the Ephesians, the two great Anti-Gnostic letters. In the former, Christ appears as the fullness of the Godhead in a bodily form, (ii. 9). His Headship over the universe and all subordinate orders of beings is vindicated. He is the image of the invisible God, the first-born of every creature, by whom "all things were created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him," (i. 15, 16). In the Ephesians, Christ's Headship is presented in its relations to His Church. The point of view changes, and He is considered now as the risen and glorified God-man, exalted to the right hand of the Majesty in the heavenly places, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," (i. 20, 21). It is the same glorious Being in whom God in the dispensation of the fullness of times is to gather together in one all things, (i. 10). In 1 Cor. i. 24, the very words of Philo are used, and Christ is styled the "power of God," and the "wisdom of God."

The *innate depravity of matter* was among the most characteristic of the tenets of Plato. As applied to the constitution of man, this fundamental doctrine led to most important consequences in speculation and practice. The soul, derived by emanation from God, is in essence pure. Debased by admixture with a material body, it becomes intellectually blind and morally evil. Hence the true attitude of the philosopher is a desire to be free from the chains of the body, to escape from corporeal environment, that the soul may return to the divine sphere of the Ideas, which it inhabited before its incarnation. This doctrine of the normal antagonism of soul and body, as it was the legitimate offspring of previous systems of philosophy, became in turn the fruitful mother of the leading traits of Stoicism among the Romans, of the ascetic practices so common among Oriental sects, and of the flagellations and mortifications, fasts and penances of the Romish Church. To meet and overthrow these manifold errors, present and prospective, the Pauline Epistles bring into special prominence the truth of the resurrection of the body. No other of the sacred writers dwells at such length upon the future reunion of the sanctified spirit and glorified body. This formed the objective point of the discourse at Athens on Areopagus, when, at this strange announcement, "some mocked, and others said, We will hear thee again of this matter," (Acts xvii. 32). Interrupted on this occasion, the subject was resumed some years afterward in the First letter to the Corinthians, in answer to some who, infected with the heresies of the Alexandrian Greek school, denied the doctrine. Taking up the thread of his suspended discourse with the resurrection of Christ, the "first-fruits of them that slept," (xv. 23), the resurrection of the believer is described, the rationale explained, and the magnificent exposition concluded with those triumphant words, which have been on the lips of countless generations of dying saints, which will be uttered in full chorus by countless multitudes of rising ones: "O death, where is thy sting, O grave, where is thy victory?" In the Epistle to the Romans, written still later, a

loftier height is reached, and the whole creation, animate and inanimate, is represented as groaning and travailing in sympathy with the believer, looking forward "with outstretched head," (*ἀποχαράδιον*), eager to catch the first accents of that triumphant hymn which shall announce the coming of the new, the redeemed body, (Rom. viii. 19-23).

Such was the antidote the Apostle administered to this baneful doctrine of Plato. No antagonism, no unnatural divorce between spirit and matter, but both alike creatures of God, and therefore in the beginning both alike good: the soul, the seat of sin; the body in common with other material forms, sharing in the primal curse, to be restored to pristine purity, when, after the mysterious transformations of the grave, it shall stand erect a new body, denizen of a new earth.

Such is the true antidote for a legion of errors in our own day. For to-day even more than in the Apostolic age, it behooves the Church of Christ to ponder that weighty admonition to the Colossians, (ii. 8), "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Much of the so-called religious thought of the age which finds expression on the platform and through the press, oscillates like the pendulum between two extremes; on the one side, a subtle Pantheism which exalts matter into spirit and sees in the manifold forms of the visible creation so many embodiments of the divine essence; on the other side, a bald Materialism, which excludes spirit from the region of existence and teaches that the bodies that people the cosmos are products of a self-imposed law of development. The former heresy spiritualizes matter; the latter materializes spirit. The former changes man into the being of a day, swallowed up and lost after his brief term in the all-pervading substance of Deity, like a bubble on the rapid current of the stream. The latter knows no God, and transforms the soul into a function of the brain. Each of these opposite tendencies touches a sympathetic chord in many minds both within and without the Church. Just

here lies the danger. Now the truth of the resurrection of the dead is the best medicine to counteract the poison. In opposition to all shades of Pantheism, it teaches the eternal individuality of man, soul and body; that his life is a unit beginning in time, and remaining on through endless ages; that he is no bubble lost in the stream, but a distinct personality with a mental, moral and physical constitution that may be changed and purified, never annihilated. In opposition to Materialism, it presents the sublime spectacle of a spiritual body, incorruptible, powerful, glorious, rising from the grave at the sound of the last trump.

The last contrast to be noticed is that between the *Platonic State* and the *ideal Christian Church of St. Paul*.

In the "Republic" and "Laws," the philosopher unfolds his views on the nature and design of government, the true function of legal legislation and kindred subjects. As might be expected, his stand-point is his own age and country, modified by personal idiosyncracies, and the training of a theorist and recluse rather than of a practical man of affairs. Setting out from the Hellenic conception, common to antiquity but so alien to modern notions of the supremacy of the state, he subordinates every private interest to that of the commonwealth; the rights of the individual, family ties, property, personal liberty, nay, life itself. Plato, like many other educated Athenians, admired the Spartan polity, doubtless for its simplicity, in truth the simplicity of tyranny, which sacrificed family and social life to the grim Moloch of the state, and sank the man in the citizen. Proofs of this predilection appear in his preference for monarchy, introduction of castes, degradation of artisans and craftsmen, and his advocacy of greater freedom for women than was accorded by Ionic law. In short, the ideal state of Plato is a vast university, a family in the mass. Singularly enough, the inherent vice of this Platonic figment and its unsubstantial nature, airy as the "baseless fabric of a vision," is shown by four principal traits, growing logically out of the underlying idea, like branches from a trunk. These are all strenuously advocated by Plato and have been reproduced with improvements in our own times by self-styled philoso-

phers. 1, community of property, which re-appeared in Fourierism and communism; 2, community of wives and children, based upon that monstrous assumption, the natural equality of the sexes, parent of that brood of heresies which begin with the advocacy of so-called woman's rights and end in the excesses of free-love; 3, exposure of infants, the diseased, aged and deformed, paralleled in modern times by unnatural crimes to which we scarcely dare allude; 4, the crowning error, the philosopher the king, and the king a philosopher.

We turn with a sense of relief to the ideal Church of the Pauline Epistles. A mystical body, with Christ as its head, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love," (Eph. iv. 16); its members the redeemed of all climes and ages, "where there is neither Greek nor Jew, barbarian, Scythian, bond nor free: but Christ is all and in all," (Col. iii. 11); its cardinal principle, "Do good unto all men, especially unto them who are of the household of faith," (Gal. vi. 10); its women, the "weaker vessel," exhorted to "learn in silence with all subjection," (1 Tim. ii. 11); the orderly distinction of ranks and classes, established by God in the bestowal of greater possessions and higher capacities or attainments, "Let every man abide in the same calling wherein he was called," (1 Cor. vii. 20); "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy," (1 Tim. vi. 17). In the contemplation of this lofty ideal, still, alas! the Church of the future, who does not pray for the time when ancient prophecy shall be fulfilled, when "the King's daughter shall be brought unto the King in raiment of needlework," (Ps. xlv. 14); when the Bridegroom shall present the Bride to Himself, "a glorious Church not having spot or wrinkle or any such thing," (Eph. v. 27).

II. We pass from doctrines to words and expressions in the

Pauline Epistles. Many are found that are in frequent use in the technical phraseology of Plato's Dialogues or the writings of Philo, *e. g.* πλήρωμα, γνώσις, αἰών, δύναμις, ὁμοίωμα, &c. But these and similar words are employed, except perhaps in a very few cases, because they best express the thought of the writer, not because they had been hitherto appropriated to systems of heathen or Jewish philosophy. The antagonism of Paul does not lie in the region of terminology, but in that of doctrine and underlying spirit, and while these verbal coincidences are often curious and suggestive, they are rarely, if ever, designed. While this is true, however, it is most interesting to remark how these words and forms of speech, in common with the whole vocabulary of the New Testament, have been elevated into a higher sphere.

The Holy Spirit has breathed upon them, and they have taken on new meanings, and been clothed with new associations. Even in the mouth of the "divine" Plato, they too often proved in the fatal errors they begat, words of death; in the mouth of Paul and the sacred writers they have become the words of life. The earthly garden of mere human learning, often noxious in its fruits, has been transferred to the Paradise of God, and its leaves are for the healing of the nations. Unique phenomenon in the history of language! A national vernacular in the short space of fifty years, from Matthew to John, redeemed from the oftentimes base uses to which it had been put in heathen literature and philosophy for a thousand years, sanctified, made the channel of divine revelation, and pouring forth from age to age, personal streams of living waters to make glad the City of our God!

"DIES IRÆ—DIES ILLA."

BY REV. D. Y. HEISLER, A. M.

Day of vengeance, day of burning,
Earth dissolved—to ashes turning,
Holy Seers the truth discerning.

O, what dread is seen impending,
When the Judge, in wrath descending,
Piercing, scans all Nature rending!

Hark! the trumpet loud is sounding,
Thro' sepulchral realms abounding,
All before the Throne confounding!

Death and Hell, amazed, are quaking,
And the Creature, startled, shaking,
To the Judge responsive waking.

Volume writ—the truth explaining,
All things there in sum containing,
Thence its doom the world obtaining.

Once the Judge in glory seated,
Things concealed will be repeated,
Justice not, in least, defeated.

What shall I, the poor, be saying,
Whom, as Patron, then be praying,
Safety scarce the just essaying!

King majestic—brightly gleaming,
Freely all Thy saints redeeming,
Save me, Font, with mercy teeming!

Think, O Jesus, kind and tender,
I am cause of Thy surrender—
Be, in Judgment, my Defender!

Seeking me, sat'st, weary seeming,
Bearing Cross—from sin redeeming,
Labor such with life is teeming.

Righteous Judge of dread decision,
Grant me free and full remission,
Ere the day of last revision!

Guilty I, arraigned, am groaning,
Face suffused—my errors owning,
Spare, O God, the suppliant moaning!

Thou, who Mary spak'st forgiven—
Heard'st the thief, with anguish riven,
Hope to me hast likewise given.

Tho' my pleas, indignant, spurning,
Deal Thou kindly—to me turning,
Save me from the endless burning!

With Thy sheep my soul confiding,
Save me, from the goats dividing,
At Thy right a place providing.

Whelmed the wicked in conviction,
Doomed to flames of malediction,
Greet me child of benediction!

Low and prostrate I am pleading,
Heart opprest, and comfort needing,
End my care—Thy mercy speeding!

In that day of tearful wailing,
Surgent from the ashes hailing,
Man is doomed, in judgment failing.

Spare us, God, in anguish pleading,
Jesus, Lord, Thy name repeating,
Quiet grant us, Amen, greeting!

—From the Latin of Thomas a Celano, A. D. 1250.

ART. VII.—AN INQUIRY INTO THE PERIL TO FREE INSTITUTIONS FROM ROMANISM.

BY REV. F. N. ZABRISKIE, D. D., ONE OF THE EDITORS OF THE "CHRISTIAN INTELLIGENCER," N. Y.

THE following is called an "Inquiry," because the writer believes that he approaches the subject in a judicial and dispassionate temper, and not as a special pleader on either side of the eternal controversy. Being neither an escaped nun nor a ward-politician, he feels slight qualifications for creating either a popish scare or a partisan war-cry. He proposes, therefore, to enumerate some of the more perilous possibilities enclosed within this Trojan horse which we have so freely admitted into our Republic; and at the same time, to suggest those considerations which may offset our fears, and which may be expected to save the State. It would be but a dismal task to unload upon our readers a Pandora's box of perils, without showing them the Hope which lies at the bottom. And first,

The perils which threaten our free institutions are those which result from the claim and attitude of Romanism towards *Civil Government itself*. What these pretensions are, we gather alike from the *Acts* and the *Utterances* of the Church, down to the present day.

The Roman Bishops of the first three or four centuries were holy and enlightened men. Even in the middle ages the papacy, towering cross in hand above the wrecks of time, was the saviour and civilizer of society. Not only the converts, but the heathen were drawn to it as the shadow of a great rock in a weary land. It constituted the sole central power of the world, the one Ark amid the breaking up of the foundations of the great deep, the solitary light in the gathering darkness of the times, the pal-

ladium of society against the in-rush of our own barbarian ancestors. "It is impossible," says Dean Milman, "to conceive what had been the confusion, the lawlessness, the chaotic state of the middle ages without the mediæval papacy." It was a blessed thing, that the fierceness and sensuality of the world should have been mastered by a hand so potent and far-reaching, and bearing withal the torch of Christianity and of letters. This kingdom of moral forces, this embodied conscience, became more and more an "Imperium in imperio." Furnishing a justice which no other tribunal could secure, it became the arbiter between nations and between individuals, the counsellor of kings, and the bulwark of the people against their feudal despots. And in time, the papacy became the refuge from ambitious and proprietary Lord Bishops. "No one but a master who was a thousand bishops in himself," says another, "could have tamed and controlled, as the Pope did, the great and little tyrants of the middle age." It revived for a time the Jewish reality and anticipated the puritan dream of a Theocracy on earth. Naturally, necessarily and rightfully this reconstruction of society evolved itself out of the troublous centuries which followed the falling to pieces of the Old Empire, and the subsequent dissolution of the kingdoms which its conquerors had founded. To have declined this high calling would have been not only to commit ecclesiastical suicide, but to have plunged the world into heathen and hopeless slavery.

Evil in our world is always the perversion of some good. The perversion of this beneficent mission of the Catholic Church came about from two causes: 1st, the offer of the secular arm to enforce ecclesiastical judgments, the acceptance of which grew into a claim, and ultimately into that unholy alliance with the Carlovingian sovereigns, known as the "Holy Roman Empire;" and 2d, the acquisition at the hands of that dynasty of a domain in Italy and a place among the princes of Europe. The laws of moral gravitation could not fail to assert themselves in the corrupting and secularizing influence of all this worldly power. Nor could the Church with impunity transgress the

law of Christ's kingdom, which is not of this world and is forbidden the use of carnal weapons. When the Bishops of Rome became proprietors and potentates, they began to have a Court. Thus sprang up a brood of courtiers, whose interests were identified with the increase of their master's power and glory, and who became systematic flatterers, attributing to him higher attributes of perfection, and stirring him up to more extravagant claims, till but little was left of the apostle in the pride, ambition and self-assertion of the Prince. The prophetic parable of Christ was realized, and the leaven which the woman hid in her three measures of meal wrought till the whole was leavened. The champion of liberty became the greedy absorbent of power and the claimant of supremacy in Church and State. The leader of the world's progress and emancipation became a millstone around its neck and a fetter upon its feet.

All of which had, centuries before, been foretold by the statesman-prophet of Old Babylon, as he looked out of his windows of inspired vision, and there passed before him in succession the winged Lion of Assyria, the rending Bear of Medo-Persia, the lithe and velvet-footed Leopard of Greece, and last of all, the fierce nondescript, the clamping of whose iron teeth and the stamping of whose brazen feet could foretoken only the all-devouring and all-shattering Roman Empire. And as he still looked, there grew out of this monster's head ten horns, to signify the division of its power. But soon another horn, indicating a new power, thrust itself among the ten, annihilating some and subduing all; a wondrous thing, adding to the fierceness of the brute the eyes and mouth of a man; a "little" power seemingly, but speaking great things, thinking to change times and laws, and wearing out the saints of the Most High.

What Daniel foresaw through a glass darkly, we can trace in clear historic outline, and are confronting to-day. Perhaps I cannot better present this usurpation than by adopting, as a historian, the method of the prophet, and setting it before you in a rapid series of suggestive pictures.

The Council of Nice is assembled in the year 325, waiting to

receive the Emperor Constantine. As he enters, "his eyes fall, the color mounts to his cheek, his mien is that of a suppliant, and he will not sit till the Bishops bid him."

In 754, Pope Stephen is in France. He is met far outside of the city gates by the diminutive giant, whose person and whose push alike constitute him so apt an illustration of the Little Horn. Pepin dismounts, prostrates himself upon the earth, and is crowned Emperor of Germany, and as such does homage to Stephen as to a feudal superior.

Next, we see the great son of Pepin bowing before the papal throne, while his Holiness places the imperial crown upon his head with one hand and with the other receives a grant of the temporal dominions and an exemption of ecclesiastics from civil jurisdiction. The next scene discovers Pope Gregory IV. sneaking treacherously into the camp of Louis, Charlemagne's successor, and inciting his soldiers to proclaim Lothair, whom Gregory has already stirred up to rebel against his father. Thence the scene shifts to the wintry night outside the Countess Matilda's castle, where the Emperor Henry IV. stands barefoot and half-naked in the snow, till the priest who sits within shall admit him, and absolve him from his sin of rebellion against the Pope.

For years there hung in St. Peter's, and since then in the Vatican, a painting representing the following historical incident. The great Frederick Barbarossa, having laid aside his purple, is kneeling with his breast on the ground before Pope Alexander III., who has placed his feet upon the Emperor's neck, bearing on it with all his weight. The next day the degraded Emperor is seen leading the Pope's horse by the bridle, and kissing his feet when he alights.

In the year 1300, the spectacle was presented to the world of a pope, Boniface VIII. arraying himself with sword, crown and sceptre, seating himself upon the identical throne which Constantine was wont to occupy, and shouting to the thronging pilgrims assembled from all parts of the world, "I am Cæsar, I am Emperor!"

Coming down to English history, the typical scene is a picture in three parts; on one division of which we behold Pope Innocent III offering the English crown to the king of France, on condition of his acting as High Sheriff to execute the papal writ of ejectment against John Lackland for insubordination; on the second, the bullied John is kneeling at the Pope's feet and resigning the kingdom into his hands as a feudal dependency, pledging himself and his successors to pay tribute of 1000 marks a year; on the third, we see John confronted by his Barons, with one hand signing the Magna Charta and with the other taking from the Pope a full absolution from his obligation to observe it.

On successive slides of our camera, we see rapidly flitting past us the forms of no less than eleven French kings, all of whom incurred ecclesiastical penalties for purely political reasons, that is to say, for showing too independent a spirit toward their Sovereign Lord of Rome, and a disposition to be restless under this old man of the sea who has been so pertinacious in fastening himself upon the galled shoulders of the nations.

We need no picture of To-day, for as we look abroad, the conflict of ages is still raging along the whole line of modern civilization. We may condense the whole story into one great scenic representation, wherein the power of the seven hills is saying to civil government, "All the kingdoms of the world I will give thee, but thou must fall down and worship me."

But while the lightning has struck so often at the head of kings, the thunders of the Vatican have rolled incessantly over the nations. Of the great and swelling words which have proceeded out of the human mouth of the Little Horn, I can give only a few specimens: A Council called by Gregory VII decreed "that the Pope has the right to depose emperors," and "to loose subjects from their oath of fealty." Innocent III laid it down as a maxim, that "out of the plenitude of his power he might lawfully dispense with the law," and caused it to be inserted among the canons of the Fourth Lateran Council that the constitutions of princes, which are prejudicial to the rights of

the Church, shall not be observed." He asserted the right "to interpose with his judgment and annul the decisions of the civil tribunals." Hildebrand's bull of excommunication against the Emperor Henry IV is in this language: "I prohibit Henry from governing the kingdoms of Germany and Italy. I free all Christians from the oaths which they have taken to him, and I prohibit all from serving him as king."

Boniface VIII, in his famous bull "*Unam Sanctam*," made it an article of faith and necessary to salvation, "that the temporal sovereignty of the popes is above that of the kings." Perhaps it may not be amiss to quote some of the biblical reasons advanced by Boniface for the claim, as they can hardly fail to cast a twinkle of humorous light over even this sombre and tragic recital. The Bible says, "*In principio—not in principiis—Deus creavit cælum et terram*;" therefore there is but one authority in the government of the world. At the time of the Deluge there was but one Ark and one Noah; therefore there is but one Church and one Head. St. Peter said to Christ, "Here are two swords; therefore the Pope, his successor, has two powers, sacred and civil," (the Bull, by the way, makes no mention of Christ's answer, *Put up thy sword*). And finally it is said, "The powers that be are ordained of God;" therefore the representative of God on earth must step in and ordain them.

These assumptions constantly tended, of course, to shape themselves into a dogmatic system. Thomas Aquinas was the theological Hildebrand. His condensed statement is, that the secular power is subject to the spiritual power "as the body to the soul." Bellarmine is the Romish Calvin; and he affirms that "the Pontiff as pontiff, although he have no mere temporal power has, nevertheless, in order to a spiritual good, the supreme power of disposing of the temporal concerns of all Christians." But it remained for our own day to reduce these utterances to the last degree of dogmatic precision, and for Pope Pius IX to consolidate them into a law as unalterable as that of the Medes and Persians.

On the 18th of June, 1870, the Bishop of Rome was declared, by an Ecumenical Council assembled in the basilica of the Vatican, to be Infallible in all matters pertaining to faith and morals, and to have always been so. That is to say, no change has taken place in the prerogatives of the papacy, but only in the accountability of the people; obedience can no longer be evaded, and disobedience can no longer be excused. Among the declarations of this council, and of the Syllabus and Encyclical which it endorses, are those which anathematize "all who hold that Pontiffs and councils in the past have ever transgressed the just limits of their powers or usurped the rights of princes;" those who hold that the Church may not employ force; those who maintain the liberty of speech, of the press, of worship and of conscience; and "those who admit the validity of civil marriages." In reading these voluminous documents, it is very evident where the "point" comes in, and what is merely "padding" (as an editor would say); where, in other words, the hounds are in full cry and where they are purposely thrown off by false or side trails. Those interpreters of the decrees who are deepest in the counsels of Rome, and highest in her favor and preferment, have construed them in accordance with the most enormous and unqualified claims of the Papacy. Chief of these is Cardinal Manning. Here is the chain of logic, worthy of a Joseph Cook, with which he links the Church and the State to the chair of St. Peter:

1. Unity with the Roman faith is absolutely necessary.
2. Therefore the prerogative of Infallibility is absolutely necessary.
3. Therefore a coercive power to compel unity of faith is absolutely necessary.
4. This infallibility and coercive power are in the Church absolutely, so that it can be circumscribed by no human or ecclesiastical law.
5. The infallibility having been vested in the Pope, this absorbs all authority in him, and makes the coercive power his personal privilege.

Elsewhere the Cardinal declares this power of the papacy to be independent of the Church itself, affirming it to be "personal and absolute, and apart from the episcopal body, and derived entirely from the Holy Ghost."

And here stands forth in plain outline the peculiar theory and system which time has evolved out of Romanism, and which has come to be known as Ultramontanism. It means that the vital forces of Roman Catholicism have been absorbed into the head, or rather into the little horn upon that head; and that an Italian priest on the other side of the Alps proposes to govern the world. It means the effacement of whatever remains of nationality in the Catholic Church, and the substitution of an ecclesiastical autocracy. At the same time, while an autocracy in theory, it would be in practice an oligarchy. For it is well understood that the Pope is little more than a puppet in the hands of his curia or college of cardinals, especially of those immediately about him, who are nearly all Italians. The entire court has always contained a large majority of this single nationality, and the minority is composed mainly of men who are altogether ultramontane in spirit, if not in residence, dwelling under the shadow of the past and on the side opposite the sunrising. The question, then, in dispute between Romanism and civil government is no theological abstraction, but a most concrete, practical and political issue.

As respects the dogmatic utterances of the Church upon the essential relations between a Christian's civic and religious obligation, I confess to having a profound sympathy and approval for the most of them, and (I think) for the underlying principle and motive of all. For the Roman Catholic Church, as a church, is neither a trifler nor a hypocrite. It is intensely devoted to spiritual ends, to the salvation of souls, to the supremacy of conscience and divine authority over the will of the flesh and the way of the world. It asserts what we assert, and what we as Christians would rather die than surrender or even compromise. It is the same great principle which Peter and John enunciated in face of Sanhedrims, for which Hollander

and Covenanter laid down their lives, for which our Pilgrim sires went into exile, and on which they sought to build up a state upon these shores, and for which we ourselves have contended through all the troubled years of our political activity. I mean—the supremacy of the spiritual over the temporal, the Divine over the human, of religion over politics, of conscience over statute books, and sacred over civic obligation, and the right of this one thing under different names “to define the limits of its own sovereignty.” Where, then, do we part company with the Ultramontanists? In the fact that in their mind religion is merged in the Church-idea, the spiritual power means ecclesiastical power, divine authority is attributed to the ruler of the Church, the voice of God is the voice of His vicar on earth, and conscience is put in the keeping of a foreign priest. And here, too, is precisely where the peril to civil government comes in. Government ought to encourage its subjects to guide themselves by their highest and holiest inspirations. If it cannot afford to do so, it deserves to fail. But no government of any kind can regard without alarm its citizens taking their “higher law” from a foreign prince. It is one thing to ask: “Shall religion, as interpreted by conscience and the Word of God, and (if you please) explained by fellow-citizens who have been set apart as religious teachers and who even counsel non-conformity to unrighteous legislation, be permitted to determine one’s obedience to the State?” and it is another thing to ask: “Shall religion as interpreted by a foreign Mediæval court, claiming a blind submission under pain, of ecclesiastical discipline, and declaring the reception of its interpretation as essential to salvation, be permitted to control civic action?” These alternatives are their own answer. The former presents the surest bulwark of righteous government, and the only guarantee of free institutions. The latter would annihilate civil (as distinct from ecclesiastical) government, make nationality a mere name, and free institutions an impossibility.

I have not forgotten that the question before me relates

especially to our own institutions. I have preferred to go down to the roots of the question, inasmuch as that which imperils the essential life and liberty of states is a peril to all government. I do not suppose that ultramontaniam has any fanatical prejudices in favor of one form of civil government over another, except so far as it may subserve its own purpose. In its eyes, I do not believe that Germany or Russia is any nearer the kingdom of God than America. And if it incline towards despotism over democracy, it is because there are fewer wills to bend in order to control the state.

I cannot think that we as a nation are specially imperiled, but the contrary. In some respects a popular government, like an unwall'd town, seems more defenceless than a government in the strong and vigilant hands of a Bismarck; but I believe that freedom, like chastity, is its own best defence. I believe it, partly, for the very reason that the destiny of the state is not in the hand of one or of a few, but of all. The voice of the people is not the voice of God, but it is the voice of humanity, with all its instincts of self-preservation, its obstinacy, its impatience of restraint, and its loyal love for the soil on which it lives. A people suckled by Liberty and breathing its free air, have it in their bones and blood, and by the very pricking of their thumbs can tell the approach of peril. A free press is doubtless one of the institutions most in jeopardy from Rome, but it is also the swift conductor of the alarm to every hamlet in the land. Free speech means full discussion of everything in heaven and earth, in Rome or America; and the power which would shut this valve must approach it from the inside, and thus only open it the wider. Popular education, at which the intrigues of the papists seem now to be specially directed, is sweeping each generation farther away from Rome, (I wish I could add, nearer to God.) Civil marriages, which could not exist if Popery had its way, have been sustained by every Roman Catholic judge, from Chief-Justice Taney down, in defiance of the Council of Trent. Freedom of conscience and of worship have so ingrained themselves into the very tissue of

the American Catholic's mind and character, that his priest could not make him understand any other way of doing it. The sentimental sympathy expressed by Romanists here for the Pope in his dethronement, is no indication whatever of what they themselves would have done if they had happened to be born under the weight of that venerable foot, which now they know only as something to be gushingly kissed. In a word, I am convinced that Romanism is more imperilled by free institutions than free institutions are in peril from Romanism.

And let me ask, how she is going about the work of demolition, of which some would have us believe that we are in jeopardy every hour? Freedom itself is not likely to be attacked. The fundamental law of the land, which guarantees it, can only be changed by the overwhelming consent of states and people, and after an amount of discussion and forewarning which is in itself the best of safeguards. It can only be imperiled or even approached in its outer entrenchments, these free institutions of which we have been speaking. And even these cannot be directly attacked. Those weapons which once hurtled and flashed like veritable thunderbolts all around the sky, are now as (Mr. Gladstone calls them) "rusty tools." An interdiction would be greeted with universal derision, and regarded in any Catholic country of the world as the most gigantic joke of the century. In a land where the people rule, there can be no such thing as Deposition, for how can a people be absolved from allegiance to themselves? And even excommunication has lost its terror, when Victor Emmanuel laughs and grows fat under it, and dies in the odor of sanctity. In fact, so long ago as 1809, when Pius VII excommunicated Napoleon and his whole people, no one anywhere took the least notice of it. It must therefore be a very circuitous process of sapping and mining, by which our institutions can be assailed; and that is a species of attack exceedingly difficult of execution in the open air and daylight of liberty. But if it ever comes to an actual struggle for any single one of these, I am as sure as I

live, that among the sturdiest champions of free Institutions will be found a very large proportion of our Roman Catholic citizens. Even Mr. Gladstone was forced to admit, from the many weighty and representative testimonials drawn out in response to his pamphleteering war on the Vatican decrees, that "the loyalty of his Roman Catholic fellow-subjects in the mass is evidently untainted and secure, and that the poison which circulates from Rome has not been taken into the system." The Romanists of America have stood by their country in every hour of its peril, as steadfastly as any other class of our citizens. The Catholic proprietors of Maryland gave to that colony a charter securing freedom of conscience and worship to Christians of all sects, at the time when Massachusetts was banishing Roger Williams, Anie Hutchinson, and the Quakers. Catholic hands signed the declaration of Independence, and the children of papist and puritan sires, side by side, won our liberties in the Revolution, and saved them in the Civil War. Roman Catholics have served as wisely and loyally as Protestants in every department of our government. The General and Lieutenant General of our armies are understood to be Catholics. No one did better service for the Union than the Catholic Primate, Archbishop Hughes. No one is a more strenuous defender of our school system than Senator Kernan of New York. The protest in New Haven, a year or two since, against the banishment of the Bible from the schools contained many Catholic signatures. Hon. John Boyd, of St. John, N. B., tells me that Bishop Sweeny co-operated heartily with him in maintaining the integrity of the public schools of that city, even to the extent of disbanding the sectarian schools, and banishing the Jesuit brothers who taught them. But why need I multiply instances? The question of peril lies not in the theory nor the practical aim of the Papacy, but whether the laity, or even the entire priesthood, can be counted on to sustain them in an issue involving the instincts of patriotism and nationality. We need not to be reminded that many a large contract has been taken in good

faith, where the contractors found themselves unable to deliver the goods. History shows that, whenever the Papacy supposed itself to have reached the summit of its hopes, a land-slide has occurred, carrying with it a great part of its material and sub-structure. Let us never forget that Catholic Barons wrested Magna Charta from King John and the Pope combined, they themselves being supported by Stephen Langton, Primate of the English Church and Papal Legate. Catholic knights killed Thomas Becket, the champion of ecclesiastical supremacy. The Catholics of England paid not the slightest attention to the Papal excommunication of Elizabeth, and to a man rose in defence of their Queen and country against the Armada, which sailed under the Papal blessing. Why, these very kings and nations which have carried on the unending war with the Papacy were Catholics. The Reformers, and the princes who protected them, were Catholics. Our ancestors were once all Catholics. Savonarola, Pascal, Arnold of Brescia, Wickliff, Montalembert, Cavour, General Prim, were never anything else than Catholics. Voltaire and Diderot were graduates of Jesuit colleges. So was Victor Emmanuel. Pere Hyacinthe, Dollinger, and Father Curci are in revolt, not against Romanism, but against its temporal claim. The Catholic incumbent of England's oldest peerage, the Duke of Norfolk, lends the sanction of his great name to Dr. Newman, when he enumerates cases "in which he should side, not with the Pope but the civil power." And Lord Acton, another representative Catholic, declares in answer to Gladstone that "the very nature of things protects Catholicism from the consequences of 'Ultramontane theories.'"

Why, Rome has never had one thousandth part the trouble with those who did not belong to her, that she has had with her own children. Her foes have been those of her own household. And this will be increasingly the case, as she attempts to play the part of Rehoboam with her subjects. She may strengthen her stakes, but it will be at the expense of shortening her cords. This day, where is there a Catholic government

which is not in practical revolt. Italy, France, Spain, Austria, Mexico and South America? Even Ireland paid no more attention to the Papal condemnation of the Fenian movement than the whistling of the wind. Pope Gregory, predecessor of Pius the Ninth, said out of the bitterness of his heart, "The United States is the only country of the world in which I am really Pope." And it is really so, because the United States is so absolutely free a land that she can afford to let Romanism be free. I glory in the fact that this is the only country of the world where the Jesuits are at liberty to come and to do their utmost. For this, our glory, is our defence. Let us not be misled by the conflict in Germany. The contest there is not with the people but with the Empire, not with freedom but for freedom. Let Germany adopt our principle of a Free Church in a Free State, cease her interference with the internal affairs of the Catholic Church, cease to prosecute her citizens for speaking and writing against the acts of government, give up her wretched policy of dividing up the school fund, and establish our system of unsectarian schools, and Germans will lead as quiet and peaceable lives as we, whatever becomes of Imperial William or the autocrat Bismarck.

Giant Pope was never so malicious at heart, nor ever grinned so venomously at passers-by as to day, but he was never so helpless and rheumatic. The old, worn-out pontiff in the Vatican is the best emblem of the decaying power. The Vatican Council was but a dying spasm, the summoning of its waning strength for a final curse and a final stab. Its decrees were but the plunge of the spur into the jaded beast, stirring it to fling itself madly and blindly against the wall, only to fall back foiled and bruised. Romanism has been sacrificed to the Papacy. Its life has been absorbed into its head, and when that is crushed, as crushed it will be, Romanism will be as dead as the horned devil-fish at the aquarium. The very condemnation which Rome has formally pronounced upon freedom and modern civilization is but the instinctive spring of the glaring and frightened beast upon that which has cornered

her. We can afford to leave her to the tender mercies of science and the skeptical spirit of the age, while we shall have enough to do in saving our own souls from them. For, depend upon it, our peril is not over the Alps. It is here all about us, in the air, from which the spiritual oxygen is being insensibly withdrawn. These are no longer ages of faith. The battle of the future is not with those who believe too much, but with those who believe nothing; and I chiefly dread Romanism because of the blasted heath of unbelief which it leaves behind its march. It will be just like Satan to keep us looking so steadily in the direction of the retreating storm as to turn our gaze from the real quarter where God hangs out His cautionary signals; towards Rome instead of Cambridge and Cornell; towards Monsignor Capels instead of Herbert Spencers; towards Vatican Councils rather than English and American colleges; towards empty claims of spiritual power instead of the spreading canker of Materialism in all the thought and life of the world. The coming battle is not with giant Pope, but giant Pagan, a civilized heathenism; with a Nescience "that drops its plummet down the broad, deep universe and says, No God, because no bottom;" with a secularism, which would divorce government, education, domestic life, and even morality from the sanctions of religion.

The enemy of Free Institutions is that false and fanatical assertion of liberty, which calls itself free religion, free thinking, free love, freedom to do wrong, to defy God, to upturn social order. Our Lord has not warned us that His coming will find the world sunken in superstition and spiritual bondage, but has asked "When the Son of Man cometh, shall He find faith upon the earth?" And if He were here to-day, I think His word would be, "Fear not them that would kill the body of the state, but rather them who would kill the faith and fear of God which are the informing soul of the state."

So, then, to sum up our case—

First. There can be no question that the pattern and purpose of Romanism are inimical to civil government and to civil lib-

erty. It has committed itself irrevocably to antagonism with modern civilization and scientific progress. It has made the rule of the "Society of Jesus" coextensive with the Church, and has formally surrendered to an oligarchy of Italian priests, who claim for their President the prerogatives of Deity.

Second. There is no shutting our eyes to the historic fact that the Papacy and its assertions have been, since the eighth or ninth century, the continuous source of strife and calamity, and the chief cause of the misfortunes of Europe. And, third, it is clear that only as the papal assumption is made a dead letter and its aggressions successfully opposed, can civilization advance or freedom live.

At the same time there is a bright side to the case, which we must not overlook. First, the history of a dozen centuries has never been without a cloud of witnesses in the Romish Church itself against its aggressions. The whole struggle of the papacy has been a losing fight, and its power of interference with the internal affairs of states was never so small nor as universally resisted by Catholic governments as to-day.

Second, the Papacy has formally and finally hung about its neck all the dead-weight of its past follies and crimes, and then leaped into the resistless currents of modern thought and tendency, proclaiming its purpose not only to stem the tide but to beat it back. We all know enough of Niagara to predict who will be drowned! And we can afford quietly to pursue our own work on shore, using the stream for our mill without committing ourselves to its mercy. And, third, the past has shown that free institutions are their own best defence. Each one is part of a system of redoubts, or earth-works, thrown out in every direction and to the farthest lines of approach, infinitely better than the strongest city wall of mediæval monarchy. And to-day, the freer the nation, the more amicable its relations with Rome, and the less accessible to the papal aggression.

Let us, then, watch, but be sober. True courage is always calm and rational, and makes no panic-struck assaults upon giants who prove to be but windmills after all. Let us do more

praying and less fighting. Or rather let our fighting be with the sword of the Spirit, which is the Word of God. And if we must fight with more earthly weapons, let us wait till we see the whites of the enemy's eyes. Let us not meet intolerance with intolerance, nor violate "Free Institutions" in our zeal to defend them. Let us beware of making martyrs or exciting bitterness. There can be no greater peril than to treat our Catholic fellow-citizens with suspicion, or seek to fasten upon them a character for treachery and disloyalty. Let us avoid the position of extremists on both sides, those Catholics who (as Dr. Newman says) wildly indulge in the most paradoxical statements of their beliefs and stretch principles till they snap, and those on the other hand who insist upon attaching awful and underhand meanings to every word and gesture of a Romanist. Let us, calmly trusting in God, in the resistive potencies of Light and Liberty, in the common instincts and common sense of mankind, and in the patriotism of our Catholic citizens, stand at a safe distance alike from those who flaunt the scarlet rag, and from the bull who is crazed by it.

ART. VIII.—THE DIVINE TRINITY.

BY REV. A. R. KREMER.

THE great doctrine of the Trinity, like some other Christian doctrines, is nowhere in the Bible positively declared. Least of all is it formulated and set forth in clear propositions, as in a formal creed. Those persons who would have every doctrine proved by the mere letter of the Scriptures, that is, by proof texts, so called, will be obliged either to reject the doctrine of the Trinity, or find some other mode of coming to a satisfactory conclusion in regard to it. We cannot lay the hand upon any distinct portion of God's Word, and say: "there is the proof;" as if it alone decided the question.*

And yet the doctrine itself is fundamental in the Christian system. From the earliest period of Christianity to the present time it has been the chief sign of division between the one Holy Catholic Church, on the one hand, and all cast-out bodies of heretics, on the other. It has ever been, throughout the history of the Church, the principal test of orthodoxy. Every one to-day claiming to be orthodox—that is, every one who professes to hold the leading doctrines of the historical Church—would shrink from calling into question the truth of the Trinitarian dogma. There is a deeply-rooted sentiment in the minds

* The passage in 1 John v. 7 is almost universally regarded as an interpolation. It is not found in any one of the three ancient MSS., the Vatican, Alexandrian, Sinaitic. According to these, the first seven words in ver. 7 are genuine, and are connected with ver. 8, after the first nine words, which are spurious. The whole passage from the beginning of ver. 7 to end of ver. 8, as corrected, reads thus: "For there are three that bear record, the Spirit, and the water, and the blood, and these three agree in one."

But even if the passage were genuine, it would add but little to the argument for the Trinity. The positive declarations of Scripture are not stronger or more convincing than those texts in which the doctrine is implied, or, especially, than the whole body of Scripture presenting the historical development of the truth concerning God.

of the great mass of Christians that salvation is most intimately connected with hearty faith in this mystery. From childhood they have been taught that God exists in a trinity of persons. They teach the same to their children after them; and it is worthy of remark, that little children readily confess the mysterious doctrine. By a faith that is free from the doubts and speculations of human argument, they lay hold of it, and do not seem to be puzzled by the apparent contradiction of the terms in which it is expressed; for there seems to be, and no doubt there is, in the consciousness of the Christian child, a real, though undefinable perception agreeing with this all-embracing and fundamental principle of divine truth. The greatest of all truths are often hid from intellectual giants and revealed unto babes.

But it is of the utmost importance to know that the doctrine of the Trinity is taught in the Bible, and how it is there taught.

We would assert here, as our main proposition, that the Bible, *as a whole*, in its general tenor and scope, reveals God as a triune Being. The word of God as recorded in the Bible is the revelation of man's redemption in its essential and historical aspects; and in all this extended history God revealed Himself to men by gradual steps, according as the human race was in its infancy, youth, or manhood; and it was not until the work of redemption was historically complete, in the coming of the Holy Ghost, that the full revelation of God to men was made. Then God was found to answer all the proper needs and desires of men, and to sustain to them the most tender relations: as Father, Brother, and even Husband, the Bride being the whole body of redeemed and sanctified humanity. The ties which bound men together in friendship and love, in the various relations in life, were discovered to be of like nature with those which bound redeemed men to God as He was now revealed in three distinct persons corresponding to the three distinct relations in family life—the parental and filial, the fraternal and the conjugal, in marriage relation. Thus

the work of the Father, Son and Holy Ghost, in the redemption of the world, was finished when the Third Person in the Godhead came and took up His abode in the Church. Pentecost is therefore properly followed by the Trinity festival, which represents the Church as complete in all her essential properties and functions: the beginning of the Church season, in which the Lord appears as leading forth His Bride through the wilderness toward the Canaan of eternal life beyond.

All this we are taught in the Holy Scriptures; not by direct assertion, nor in systematic formula, but by historical revelation; not in the way of logical argument, to be comprehended by the natural human mind, but as a divine truth for the apprehension of faith. Therefore it was that the first disciples of Jesus, walking by faith and not by sight, made no formal statement of this fundamental doctrine, but were content with the conscious living relation they sustained to the triune God. In Christ they recognized "the true God and eternal life;" in Him they were made acquainted with the eternal Father of Christ and His people; and by the Holy Ghost their faith was perfected and sealed, and their full standing in the kingdom of God made known to them. Their faith in the Trinity was a *living* faith; they were baptized into the triune mystery, and they realized the power of that baptism in the new life into which they had risen with Christ. They felt no need of formulating a doctrine which was the very spirit and life of their new-born state, and embraced the whole contents of their faith. The time for that had not yet arrived; for the Church, having just come up from the baptism of Pentecost, was too fresh and lively in her faith to think of reducing it to dogmatic form. The Church of a later period would attend to that, when the doctrines of Christ would be assailed by learned heathen philosophy, and by heresies within the Church itself. The revelation of the Trinity to the Church of the Apostles and first Christians was so real, informal and practical, that a systematized presentation by them of the doctrine would have seemed most unnatural, and contrary to the whole plan of God as seen in all the previous history of His kingdom on earth.

All this agrees with the general statement in the Heidelberg Catechism, 25th question :

"Since there is but one divine essence, why speakest thou of Father, Son and Holy Ghost ?

"Because God has so revealed Himself in His word, that these three distinct persons are the only true and eternal God."

"Revealed Himself in His word."

Not, however, by a literal statement or discourse, thus challenging our belief because of the bare declaration ; but He has revealed Himself in His word, as life is revealed in the human body, in the look, expression and activity of the whole man, revealing a three-fold constitution, physical, intellectual and spiritual, corresponding in some degree to the divine Trinity ; He has revealed Himself to the world's growing power of apprehension, by an unfolding process in the onward progress of human history,—especially sacred history,—God working in and building up His Church. If this were not so—if the sacred writers, instead of giving us the books we now call the Bible, had given us philosophical treatises on the Trinity and kindred subjects, their works would have, no doubt, long ago found their last resting-place on dusty shelves, neglected and forgotten. The Bible is not a book of systematic theology ; it is the divine Word of life.

Among those who profess belief in this most comprehensive Christian article, there are many who dispose of it in a way that must appear trivial and altogether unsatisfactory to really earnest Christian minds. They accept the form and statement of the doctrine as true beyond question, and entertain the most lofty pity, if not even contempt, for all who have been taught to reject it ; and yet they themselves have been wont to regard the doctrine of the Trinity only in the light (or darkness rather) of an impenetrable mystery,—a sacred riddle, defying and mocking the human understanding, that must nevertheless be accepted as true by all orthodox people. They make all sorts of attempts to explain the mystery, but only, or chiefly, that they may in some degree satisfy the demands of reason,

which might otherwise rebel against a proposition that seems to be contradictory and untrue on its very face. They must do what they can to silence the objections urged against what they have been taught to believe the great essential doctrine of Christianity. Theological enigma, as it appears to them, they still feel bound to defend it as the chief foundation stone of their creed, whether they can realize its practical value or not. They may not be able to see more in it than Unitarians do, but they still think they are much safer than Unitarians, inasmuch as they have placated their dreaded Nemesis by submission in blind and implicit faith to her dictum. It is imagined that however poorly it may answer in regard to some other doctrines, in regard to this it is only necessary to give it a proper place in one's creed, and all danger of coming short of salvation, so far as this depends on faith in the doctrine of the Trinity, is passed. But just here is a great mistake. It is not so much the kind and degree of intellectual belief we may be able to exercise in reference to this part of divine truth when presented to our minds, that is of chief importance, but the new life obtained from Christ, whereby we may experience, by a new spiritual consciousness, our new-born relation to God, as He is now revealed to us in the gracious and saving relations of Father, Redeemer and Sanctifier.

What may then be called the essential Trinity; that is, the doctrine that God existed from all eternity in the unity of three persons—would by itself not only be absolutely incomprehensible; but also dry and uninteresting, were it not that from this three-fold divine essence there has come right home to us the Trinity of revelation, of the historical, economic Trinity.* See the Gospel for this closing festival of the Church, (John iii. 1-15).

* By this it is not meant that there are two divine trinities, but that, in the economy or dispensation of divine grace to men, as mediated by the eternal Word made flesh, the three-fold divine essence is historically and practically unfolded as the God revealed; or, as Martensen expresses it, the economic Trinity is "the doctrine of the Father, Son, and Spirit, as they have revealed themselves in the works of creation, regeneration, and sanctification."

Nicodemus only knew of God as one person. But he thought, however, that Jesus was sent from God, and that He might be the promised Messiah, but had no idea that He was of the divine essence. That he may never have fully learnt; but he did learn, nevertheless, the substance of what is taught in the doctrine of the Trinity—and that was the essential matter. He did learn to call God his Father, and Christ his Saviour, by the Holy Ghost who was given him to make him a member of Christ and a partaker of the redemption that is in Him. That was of infinitely greater importance than to be able to state in precise form the mode of the divine existence. The doctrine of the new birth stands in necessary relation to the doctrine of the Trinity, and the latter must therefore be regarded as of practical, immeasurable, more than merely speculative interest.

Hence the doctrine of the divine Trinity, which is the true doctrine of God, can have no meaning for the unregenerate man of the world. He may be quite familiar with the literal form in which the doctrine is presented, and he may feel sufficient interest in it to defend it by argument, and yet be ignorant of what he thus boasts in words, not having a living and actual experience of the substance of which the doctrine is the form. So, on the other hand, a truly spiritual and religious person may know almost nothing of the doctrinal form in which the dogma of the Trinity is expressed, and much less of the arguments by which it is usually defended, and yet be a trinitarian in the true sense, because sustaining to the Holy Trinity what cannot be expressed in words or formula, namely, a living and abiding personal relation to the Triune God, being a child of the eternal Father, through His Son Jesus Christ, and all this by the powerful operation and conscious indwelling of the Holy Ghost.

If, then, it can be shown that God in the unity of three divine persons is the God that meets the conscious and unconscious needs and aspirations of mankind, and that in such character and form He manifests himself as the source, life and pattern of man's being—then we have the doctrine (and the

argument) in a living form, and is the formula of the mode of both divine and human existence.

That the nature of man is three-fold, both reason and the Scriptures teach. We know, without the aid of revelation, that even the lower animals have something more than a bodily and visible existence; and we know equally well that man has not only a body and a soul, (that is, that he is more than an animal): that he has also a higher nature, a nature that endows the soul with the power of intelligence and reason; and, above all, that makes him a religious being, and, therefore, sustaining a moral and spiritual relation to God. "There is a spirit in man, and the inspiration of the Almighty," giveth them understanding, (Job xxxii. 8).

He is constituted spirit, soul, and body, (1 Thess. v. 23). There is a trinity in man, being created in the image of God: not a trinity of persons, being only a creature, but a trinity of natures and departments of one personality, but which, nevertheless, has its archetype and original in the trinity of persons in the Godhead. Our own nature is such, that we may be able to receive this chief doctrine of the Church without doing violence to our feelings or reason. We cannot call in question the fundamental character of our own being. Self-consciousness admits of no such controversy. Neither does our God-given nature (in its right mood) controvert the mode of the existence of God, in whose image we were created: for we have a consciousness not only of ourselves, but of God also—"for in Him we LIVE, AND MOVE, AND HAVE OUR BEING." (Acts xvii. 28).

We would here then re-affirm the proposition: That, in the economy of redemption, the Divine Trinity is the revelation of God to our fallen world as the God of grace and salvation. It is, therefore, a doctrine of pre-eminently practical interest, and should not be wholly surrendered to the cold step-motherly care of theological science, or be hid away in church confessions, like a dreaded man in the dark, keeping dismal guard over the set forms of theological speech. Not that theology is to be ignored, by any means, in the proper consideration of this cen-

tral Christian dogma, but it must serve as the hand-maid only of divine revelation, and not assume the place of chief authority. If theology do not lead back to the Divine Word, as the true light and guide for men, it can only serve to darken counsel, withdraw men from practical religion, and land them, may be, on the barren shores of infidelity. The Word of God is the pole star toward which all must steadily look who would gain the desired haven, and should permit neither church traditions nor systems of theology to turn away their eyes from that heavenly beacon. And the Christian mystery under consideration forms no exception here. It is either taught in the Bible, or else it is (as not a few assert) a mere doctrine of men. As already remarked, there is no positive literal declaration of this doctrine in the Bible. The true text by which it is established forever is the whole text of the Bible itself. And yet there are distinct passages which clearly imply and relate to it, and are of great importance. They are indexes and way-marks in the great field of that Divine Word which bears the impress of a triune Author. They are helps to a satisfactory knowledge of that most essential and comprehensive truth. By them alone we could not find the truth to which they direct; without them we would wander and be lost. And the very fact that they do not dogmatically assert and formulate the doctrine in express terms is to those who are of a truly religious mind, of all the greater significance and force; inasmuch as it is given to them, as living men, in a living form.

Of the single passages of Holy Scripture which stand for the doctrine of the Divine Trinity, there are two which seem to us of chief importance—the baptismal formula, as given in the apostolic commission (Matt. xxviii. 19), and the apostolic benediction, (2 Cor. xiii. 14). The baptismal formula is the great trinitarian text, and reveals our covenant God in the fulness of His power, glory and grace, according to all our needs, as the Father reconciled in His Son, Jesus Christ, through the powerful agency and co-operation of the Holy Ghost. In baptism sinful men are recreated in the triune image of God, the three-

fold blessing descending, in answer to the canonical prayer: "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ," (1 Thess. v. 23).

This formula, however, must not be considered merely as a textual proof of the trinitarian doctrine. That is, the fact that the three names—Father, Son, and Holy Ghost—are placed in such conjunction is not in itself the full evidence that the three persons are the one true God. The baptismal formula is, without controversy, the ripest fruit of the written word as touching this divine mystery; and yet we can only realize its importance as testimony when we are able to see its connection with the application of the redemption wrought out by the united working of Father, Son, and Holy Ghost. We must see how the redeemed thus enter the family of God and become His adopted children; and then we will be able to know, as children, that is, *by faith*, that God is our Father; that Christ is our Elder Brother, being the eternal and natural Son of God; and that the Holy Ghost is the Renewer and Sanctifier of our lives. And then the great value of this or any other Scripture text, specifically relating to this doctrine, will be seen and understood only in the light of the truth itself as revealed to faith; the baptismal formula especially representing, as a divinely sealed official document, in comprehensive form, that living Word which transforms, renews and sanctifies our sinful natures, and brings them into harmony with the triune God.

Hence it is that the Gospel lesson for Trinity Sunday is that primary and fundamental discourse which Christ delivered to Nicodemus, in which He declared the necessity of a new birth as a prerequisite to the enjoyment of things spiritual and divine, and that this new birth and membership in the kingdom of God is by water and the Spirit—that is, baptism.

Christ does not here speak in express terms of the nature of the Godhead, nor are we to look to this discourse for a defence of the Trinity in a direct and formal way, and yet it is pre-eminently the Trinity gospel. It declares the

doctrine which has its ground in the co-operation of Father, Son, and Holy Ghost, and on their unity in the Godhead. The discourse is a revelation to men of a new creation in Christ; of a kingdom whose King came down from heaven, and by the eternal Spirit filled it with a new and heavenly life. The three divine persons form a perfect union at the head of this kingdom. And as God cannot share His authority and government with another, unless His equal; and as there cannot be more than one God, according to the reigning thought and express language of Holy Scripture; therefore, the three distinct persons spoken of as the source and life of the kingdom of heaven must be one divine essence, and the one only true God. Here we have the eternal source of family life in the kingdom of God, which pertains to all good and holy beings; in which man originally shared, but to which he can only be restored by a new and heavenly birth. "Marvel not that I said unto you, Ye must be born again." Had not man fallen, natural birth would have been sufficient to constitute a descendant of Adam a member of the holy family and a child of God, because of the perfect harmony, in such case, existing between the earthly and the heavenly. But such is our humanity as fallen, that being born of the flesh we inherit the corrupt nature of the first man. There was alienation, dismemberment, from the family of God, and there could not be a reunion effected except by a new spiritual birth; for it is just the spiritual that is wanting, and that is needed to render men fit for companionship with God and to be called His children. And it is in this spiritual new birth that there is laid open to the view of faith the revelation of the Trinity as the true and abiding manifestation of God to His redeemed offspring. Therefore, the baptismal formula presents a most practical view of the Trinity, inasmuch as man's original relation to God is here seen to be the relation of children in a family, and there can be no family—not even the earthly and temporal—without a tri-unity of parts, which three are one.

The Scripture passage next in importance as relating to the

mystery of the ever adorable Trinity is the apostolic benediction, (2 Cor. xiii. 14). It is a revelation, in liturgical form and for liturgical use, of the same great truths which are embodied in the formula for baptism, while at the same time it shines with a brighter radiance, in that the grace of baptism appears in more developed form. The baptized now receive, and continue ever to receive (unless they be unfaithful), the triune blessing. The family life in the kingdom of God is here indicated in its highest attributes, in all which the face of God is seen in the face of Jesus Christ, through the active inworking of the Holy Ghost.

Already under the old dispensation the tri-unity of God was intimated in the benediction which God commanded Aaron and his sons to pronounce, the name of Jehovah being repeated three times. "The Lord bless thee and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace." (Num. vi. 24-26). And so the idea and human apprehension of the mystery continued to develop, as from its seed-form in the beginning of the world, and recorded in Genesis—"And God said, Let us make man in our image, after our likeness"—until it reached its heavenly altitude, as recorded in the Revelation of St. John, (i. 4-6): "Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth." These are some of the benedictions, in which the doctrine of the Divine Trinity is more or less clearly indicated and assumed.

The apostolic benediction, let it be borne in mind, presents God in His most essential quality, *Love*. God so *loved* the world, that He *gave*—devoted to death—His only begotten Son for us. The love of the Father is the love of God; the grace of Christ is the measure of that love. We must first know the grace of Christ in order that we may know the love of God; hence, the order of persons here. Therefore the doctrine of

the Trinity is the doctrine of the divine love. Love is an essential moral attribute of God, and therefore eternal; but it could not be eternal if, before anything or any being was created, He did not have a Son on whom He could bestow His affection. Love implies family relation and family life; so there must have been all this before anything was made. It existed from all eternity in the Godhead, and is the foundation and principle of that mysterious and yet best-known institution among men, the family, which, in importance and intensity of its reigning spirit of love, transcends all other revelations and interests. In the Scripture declaration that "God is love," we have the fundamental principle of the Divine Trinity. And it may readily be seen, therefore, that God could be in no real sense a Father, if His Son Jesus Christ were not His eternally begotten, as otherwise He would have become a Father only in time. If God is essentially love, then from all eternity He must have been the Father.

And the Spirit is as necessary in the Godhead as the Father and the Son. As there could be no true family life among men without the family spirit—that most sacred *esprit de corps*, and invisible bond, by which all the members of the family are united in an organism different from, and superior to anything else of the kind under heaven—so in the divine family, Father and Son could not exist in such relation unless there were a common spirit of perfect union, co-equal and co-eternal. So much greater, of so much higher order, is the Divine Spirit than what we call the spirit of family life on earth, that the former is a person, the same as the Father or the Son. It is true, He is often and by many spoken of as an influence from God, an impersonal force; but Christ does not so speak of Him. He calls Him "another Comforter;" He says: "I will send Him unto you"—"He shall take of mine, and shall shew it unto you"—"He will convince the world of sin," etc., etc. All the attributes of deity are accorded to Him in the Scriptures; and in His gracious relation to men He effects and perpetuates the union between God and His adopted children. So

in the apostolic benediction the last benefit announced is the "communion of the Holy Ghost." As without Him the Godhead could never have existed at all, so it is only by Him that men composing the church can be the body of Christ, and children of their heavenly Father.

Though our discussion of this subject is scarcely more than begun, we are admonished by the space already occupied to come to a conclusion. We repeat, then, that the dogma of the Trinity is not a theological puzzle, as it seems to be too much regarded, equally intelligible, or otherwise, to saints and sinners, and to be comprehended, if at all, by means of rational processes, according to established logical rules. On the contrary, according to our Lord's discourse to Nicodemus, this knowledge can only be obtained through a divine revelation to men who are born again, and have entered the kingdom of God through the sacrament of baptism. Not the learned doctor and members of the Sanhedrin, but the new-born babe can see the kingdom of God, learn its mysteries, and know God as his Father in Christ. He must come down from his lofty station, renounce his worldly wisdom (whether theological or secular), humble himself as a little child, and, being born of the Spirit, begin a new and heavenly life. Then, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, he may ever after hear, in the church on earth, the trinity blessing, as the voice of God, pronounced by His authorized ambassador—not as a signal that public service is ended, but—as the benediction of the adorable Three, united eternally as the One only Lord God, and united as the One God of all grace for the redemption of the world: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

A. R. KREMER.

Emmitsburg, Md., May 27th, 1880.

ART. IX.—THE VICE OF INTEMPERANCE.

BY REV. H. H. W. HIESHMAN, A. M.

THE race of Adam is suffering with many maladies, all of which are the result of sin of heart; for if there were no sin of heart, there would be no sin of life. To enumerate the maladies of the human family would be a task this article does not allow. They can be classed under three distinct heads: 1. Physical; 2. Mental; and, 3. Moral. All these are produced by violation of law, either Divine or natural, and the root of this violation is *sin*.

The stream of the Adamic life is vitiated in all its ramifications throughout the earth, because the fountain-head became foul and polluted. But not every evil by which we are surrounded, and rampant all over the world, causing physical, mental and moral wrecks, deplored by good men and women, and wept over by angels, if they shed tears, can be designated by the word malady. Acts of murder and robbery are crimes. Diseases of the human body and disorders of the mind are maladies, but drunkenness, ethically, is called a vice, and a vice accompanied by a train of other vices, many of which are too odious and too indecent to mention, and for which no civil punishment can be too severe.

In the catalogue of vice by Paul, drunkenness is mentioned. It is a vice fearfully prevalent in our land and nation, and is the black plague accompanying our boasted civilization. It makes awful havoc and devastation, annually, among the high and low, rich and poor, learned and unlearned. If the nation could be freed of this plague, the wilderness would soon be made to blossom like the Eden of old. There would be very little use for pauper homes and prison cells. We go perhaps farther on the question of temperance than some of our brethren in Christ. We do so conscientiously. We hold it to be the bounden and most solemn duty for members of the blood-

bought Church to advocate temperance. Ministers and the laity, recognized by the world as covenanted, should speak words for Jesus and the cause of temperance. The par-excellence of a temperance man was the gracious Jesus, son of the Virgin Mary. He was separate from sinners, pure and undefiled. So should His followers be truly, really, actually. This is the gospel position: "*Add to knowledge, temperance,*" 2 Pet. i. 6. "*Every man that striveth for the mastery is temperate.*" 1 Cor. ix. 25. To be on the high level in the Christian life, we must be temperate. True, a man may be very temperate in all things, and yet no Christian, but such a man is not far from the kingdom of heaven, and performs well his part in the drama of life; he is never degraded to beastliness: never "like a drowned man, a fool, and a madman."

Temperance, accurately defined, is the restraint, and proper control of every sinful propensity of the fallen Adamic life. It is to bring into subjection, it is to conquer, to mortify the old man according to principles enunciated and unalterably fixed by the Absolute and Supreme. Upon this broad platform we plant ourselves. Here we would be found. It is the true standpoint. It is gospel temperance, and will triumph in the effort to rescue the perishing. To lessen the vice of drunkenness must be one of the chief ends aimed at by the Church. The true inscription of the temperance banner under which she goes forth to do well her part, must ever be "THE BLOOD OF JESUS CHRIST CLEANSETH FROM ALL SIN." This is the talisman by which we propose to change the inebriates into sons of temperance. All other schemes to accomplish the end fall immeasurably below this. The golden cord by which to draw the helpless victim of intemperance out of the fearful vortex, is the grace of God treasured up in Jesus Christ. Drawn by this cord into a supernatural sphere of life and of grace, he is truly changed, actually strengthened to resist, and ennobled into a son of God and child of heaven. Our proposition is,

THE VICE OF DRUNKENNESS IS ACQUIRED.

It is not merely assertion, but a truth every candid mind

must admit through the force of logical argument. It is a positive truth derived from the Bible. Whoever believes the Book Divine must believe the proposition. The vice of drunkenness is acquired, not natural to man. It is not innate by Divine fiat in the period of his creation. This is evident from man's normal state. We read that he was godlike in the Eden of bliss. Everything great, and good, and noble, and lovely, and holy, and excellent entered into his entire constitution. He was the son of God. The true man according to the eternal ideal, and not "only a higher order of the brute creation," but man with an immaterial, immortal nature, breath of life, SOUL: endued with divine gifts, and furnished with all moral excellences to have intercourse and communion with his Maker.

All his personal endowments were in blessed conformity with the will of God. There were no inordinate appetites to satisfy, and no carnal ambitions to gratify in order to be happy. His happiness consisted in living every moment according to the law written by the Creative finger on the tablet of his heart. He practised godliness and holiness as the son of God, "in its internal and external expression." The purity of his normal condition cannot be described. The racy pen of inspired Moses was inadequate to the task. It was glorious, ineffable! He was in the midst of the garden of unmingled pleasures and sweet delights. "*God made man upright*," Ecc. vii. 29. He was in an upright position. Holy in mind, soul, heart and person—endowed with mental ability to know God aright and love Him supremely. He was truly normal. But he cast off the beautiful garment of innocence, and his all-glorious heart became the matrix of all abominations. He unmade himself. He tasted the bitter fruit of sin and death. He sought out inventions. He yielded to the fascinating enticement of the serpent, and defied the authority of the Absolute, and by his wilful rebellious act became the creature of manifold vices. He is now a fallen being. In his natural state he wallows in the mire of corruption. His present condition is abnormal. It is evident, irresistibly so, from man's primitive state, that the vice of drunken-

ness is acquired. There were no intoxicating drinks in man's Paradise of purity and unalloyed felicity. He sought out the process since the fall, by which to distil poisonous beverage: "*And Noah began to be a husbandman, and he planted a vineyard, and he drank of the wine and was drunken.*" Gen. ix. 20, 21.

It is evident that the vice is acquired because forbidden in the Decalogue. Not directly, but indirectly. There are vices forbidden by the spirit and intention of the Law. This vice is thus forbidden, because it unfits its victim for the proper discharge of the functions of life. It unmans a man, though he be a herculean Samson, so that he cannot be true to himself, much less do his Maker's will; his animal propensities are excited and his mental faculties disordered, so that he cannot love God nor his fellow-man; it sets his tongue aflame to curse and blaspheme the Father of Light. In the words of Bishop Hopkins: "Is he fit to honor his parents who dishonors his own body? Can he abstain from murder who first takes the ready way to destroy his own body, and damns his own soul, and then through the rage of wine, is ready upon every slight provocation to mingle his vomit with the blood of others? Can he keep himself free from filthy uncleanness whose riotous table does but prepare him for a polluted bed? Shall he not assever that which is false, whose reason is so blinded by the fumes of his intemperance that he knows no longer the difference between truth and falsehood?"

The vice is nowhere justified in the Old or in the New Testament writings. The judicial code, given about 1450 B. C., contained a statute for the punishment of a son guilty of gluttony or drunkenness. In that age it was regarded a beastly vice, and the son guilty of it could be put to death publicly. "*If a man have a stubborn and rebellious son, who will not obey the voice of his mother, and that when they have chastened him, will not hearken unto him; then shall his father and his mother lay hold on him, and bring him unto the elders of the city; and they shall say unto the elders of his city, This our son is stub-*

born and rebellious, he will not obey our voice: he is a glutton and a drunkard. And all the men of his city shall stone him with stones that he die." Deut. xxi. 18-21. Oh the severity! Only apparently so. It teaches that intemperance in that period of the world's history was regarded a vice.

Solomon considered gluttony and drunkenness the greatest and most destructive of all vices. It is ever true. They destroy the soul, enfeeble the mind, enervate the body and bring shame and poverty. Solomon knew that the vice of drunkenness "dulleth the spirits, and destroyeth the body as ivy doth the old tree; or as the worm that engendereth in the kernel of the nut." He warns earnestly in regard to eating and drinking; advising every one to consider before eating or drinking anything very alluring to the taste; and rather than touch thereof, if calculated to hurt or harm, put a knife to the throat. A stronger asseveration in favor of total abstemiousness could not be made. "*Hear thou, my son, and be wise, and guide thine heart in the way. Be not among wine-bibbers * * * for the drunkard shall come to poverty. Look thou not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright.*" Prov. xxiii. Why this extreme caution, if the vice of drunkenness is not acquired? We reply: Because the first drink of alcoholic beverage may engender the appetite, and sooner than run the risk, it is best to keep out of temptation. "Look not upon the wine when it is red." Apropos is the expressive and forcible saying of Shakspeare: "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee—Devil! * * O, that men should put an enemy to their mouths, to steal away their brains! that we should, with joy, revel, pleasure, and applause, transform ourselves into beasts."

It is frequently urged, by opponents of total abstinence from all alcoholic beverages, that the Bible allows the use of wine. This is correct. But what kind of wine? Is it intoxicating wine? Is it mixed wine? wine that moveth itself aright? Surely not. The Bible does not allow intoxicating wine as a beverage. That which is allowed differs from the intoxicating

drinks of the present day. It is not mixed with drugs and alcohol. "The common wine of Judea was the pure juice of the grape, without any mixture of alcohol, and was perfectly harmless." Such wine was the common drink of the people. It did not produce intoxication. The Bible cannot possibly countenance the drinking of intoxicating, stupefying and soul-destructive wine. Dare we insinuate that the drinking of wine countenanced by the Scriptures even had the slightest tendency to create the appetite for strong drink? It seems to me most inexpedient even if it were lawful. Why should any lover of purity, goodness, true nobility of manhood or of womanhood advocate the moderate use of any kind of intoxicating beverages? *Cui bono?*

Under the name of wine the Al Koran forbids all sorts of strong and inebriating drinks. We saw the statement that a Mohammedan, after having performed the pilgrimage to Mecca, "holds it unlawful, not only to taste wine, but to press grapes for the making of it, to buy or sell it, or even to maintain himself with the money arising from the sale of that liquor." As the religion of our Bible is intended to elevate, refine and spiritualize the human family, it prohibits the vice of drunkenness, and does not favor the use of any drinks that contain the engendering principle. Christians ought to be as conscientious as the deluded Turks are, avoiding the very appearance of evil, and disapprove the drinking of wine. St. Paul says: "*Be not drunk with wine.*" "*Walk not in rioting and drunkenness.*" "*Be not deceived * * * drunkards shall not inherit the kingdom of God.*" Eph. v. 18; Rom. xiii. 13; 1 Cor. vi. 9, 10.

Two passages are quoted as incontrovertibly favoring the use of strong drink, the one found in Prov. xxi. 6-7, and the other in Paul's Epistle to Timothy; but neither of them is quoted to the point at issue. Solomon says: "*It is not for kings to drink wine, nor for princes strong drink;*" then adds, "*Give strong drink unto him that is about to perish, and wine unto those that be bitter of soul. Let him drink, and forget his poverty, and remember*

his misery no more." To whom is the giving of strong drink recommended? To those who are to pass through the physical ordeal of death. It is said the passage has reference to the giving of the intoxicating draught to the criminal in the hour of execution, so that he may die easy. The context shows that the words cannot be construed as justifying the indiscriminate use of wine. The true exegete dare not allow more than the recommendation of wine as an exhilarating cordial for the sick and the distressingly enervated. To force the passage as teaching and allowing more, makes Solomon contradict himself as a teacher of ethics; and, if he teaches direct opposites, his writings must be excluded from the Bible. The Word Divine cannot in any way imaginable contradict itself. It is in absolute harmony from beginning to end.

The advice of Paul is just as often sacrilegiously misquoted: "*Use a little wine for thy stomach's sake.*" This is, however, only half of the text, and conceals the reason of Paul for giving the advice, "*Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.*" Paul's son in the faith was not given to the moderate use of wine—his sole beverage was water; and he evidently persisted in this total abstinence to the serious injury of his usefulness. Having a weakened stomach, being much enfeebled and emaciated in body by over-taxation, Paul urges him to drink wine medically. The prescription is carefully worded: "*Use a little wine.*" This passage cannot be quoted in favor of wine as a beverage, and over against advocates of total abstinence.

It is said that drunkenness prevailed at the time Christ Jesus sojourned in the world as the Teacher, and that He did not give mankind the example of total abstinence. Allow me to express the indignation welling up in my bosom whenever this reflection is made on the sublime character and undefiled person of Jesus, our Christ. It is a most aggravated sin, bordering on blasphemy, to charge the All-perfect Jesus with countenancing, in any degree, the use of intoxicating drinks, producing so much crime, sorrow, ruin, desolation and misery among

the human family. To charge Jesus thus is detrimental to the interests, welfare, refinement and civilization of the race.

The Son of Man came eating and drinking and they say, "*Behold, a man gluttonous and a wine-bibber, a friend of publicans and sinners.*" Matt. xi. 19; xix. 34. Observe, Matthew does not say Jesus came a glutton and a wine-bibber, neither does Luke, nor any other writer of Gospel History. His enemies designate Him such. The SON of man came *eating and drinking*. This Jesus asserts of Himself, but it cannot be explained by any biblical rule of interpretation that Jesus meant to countenance the moderate use of alcoholic drinks. The drinking of wine was not uppermost in His mind at the time. He was discoursing against the malice and obduracy of the Jews. They were unwilling to acquiesce with God's plan of redemption. They disliked it; it did not matter by whom it was unfolded, whether by John Baptist, or the gracious Messiah, their opposition was equally bitter, being carnally-minded. John was ascetic, retiring in his habits, unsocial, and unfamiliar with the people, keeping in his cell in the wilderness, preaching repentance and the kingdom of heaven at hand. For this inflexible earnestness the Jews pronounce him fanatical and acting like one possessed of a demon. Jesus came in a free manner, social in His habits, going about doing good, laboring amongst all classes and conditions of men, preaching repentance and the kingdom of heaven at hand. He was sedulous to do His Father's will. He labored to do good to the people on the sea-shore, on the rugged hill-sides around Jerusalem, in the fertile plains of Judea, in Jewish synagogues and in private houses. This willingness to mingle freely with the poor, sinful and despised brought also the censure of the Jews upon Himself. How do they construe His kind, sympathetic and gracious disposition to love, befriend, and to do good to all who desired it at His hands? As additional evidence of His Messianic claims? Are they willing to lay aside their petty carpings and acknowledge His moral grandeur and sublime bearing of God manifested in the flesh? No; they hardened their hearts

and were more malignant to fasten odium upon Him than on the ascetic John: "*Behold a glutton and a wine-bibber*"— It was foul and slanderous, without the slightest foundation of truth. In this passage surely there is nothing found to countenance even "the prudent use" of alcoholic beverages. Intoxicating beverages are not introduced among men by Creative fiat. They are men's invention. Jesus gives no countenance to them, for "He was undefiled and separate from sinners." "No man ever lived a life of such real mortification to the world as Christ lived," and yet there are men living in the nineteenth century of the last era of time guilty of leaguering Him with sinners. He is still the reproach of tongues.

Jesus turned water into wine on a festive occasion. This is referred to in justification of the opposition to total abstinence from the use of alcoholic drinks as a beverage. It is a miserable subterfuge. Did not Christ turn water into wine? He did. But into what kind of wine did He transmute the water? Was it intoxicating wine? Surely not intoxicating wine! The immaculate Jesus, Friend and true Lover of fallen humanity, would not at the close of wedding festivities, already prolonged for several days, when the guests had become enervated with the innocent enjoyments of the occasion, when they had already indulged—well drunk—*Και όταν μεθύσῃσι τότε τὸν ἐλάσσῳ**—²produce more intoxicating drink? To say so is to sink Jesus on a level with the wicked and profligate, aye, below the wine-bibber. He made, by the unseen exercise of His unlimited creative power, 126 gallons of wine, noble, pure, invigorating juice as contained in the luscious grape—*καλὸς οἶνος*. To designate it intoxicating makes Him turn the wedding festivities into a bacchanal. It was good wine, harmless, innocent; not bitter, black, stinging, intoxicating wine.

The wine was so singularly good as to excite the admiration and call forth the complimentary remark of the chief men pre-

**Μεθύσκειναι* does not only mean to make drunk but to have well drunk. Vide Tholuck.

sent. Christ, in His spotless purity of character and person, was not present at the wedding to create in a way we cannot understand, 126 gallons of intoxicating wine. If this can be established, then it is derogatory to His Messianic claim. "His presence at such a feast showed His sympathy with human joys, human connections, and human relationships; that common life in all its phases may be raised to a religious dignity, and that the loving smile of God, like the tender blue above, looks down on the whole round of existence."

It is clear as a sunbeam in mid-day that drunkenness is a vice, unnatural to man, an acquired habit, and in order to be safe, and not feel its bitter stings, there is but one way. Moderation will not answer. It has proven inadequate all along the centuries. Safety lies in this:—TOTAL ABSTINENCE.

The practical results the Church wishes to achieve in reference to this vice will not be realized as long as she does not occupy the highest ground. She does not come up to her duty toward a world lying in wickedness; she does not challenge the respect of the unbelieving as long as she does not insist on her membership not to touch, not to handle, not to taste intoxicating beverages, and to walk in a higher atmosphere of purity than the uncovenanted. The Church is ever safe in advocating that which she knows is not injurious to any one, directly or indirectly. She knows that total abstinence from the use of wine harms no one. It ruins no one. It is not derogatory to character. It lessens no one's influence to win others to godliness.

The Church cannot be too decided in its opposition to the vice of drunkenness, nor too strict in prohibiting her members the use of all kinds of alcoholic beverages. It will no longer do to countenance the moderate use. We see the ill effects of it. Lovers of bacchanalian reveleries glory that members of the Church are given to the drinking of wine, and that at times it is true some use it to excess. There ought to be no occasion for offence or stumbling. To lessen the vice, to free our land from it speedily depends very much upon the position of

the Church. In respect to the evil let her cry, "*Wash ye, make you clean, make you clean, put away the evil of your doings.*" And she should cry with such passionate earnestness as would bring the wicked to consider, and the result redound to the glory of the Father, of the Son, and of the Holy Ghost. Her opposition, by one act after another of legislation, against the vice, and with unswerving fidelity insisting upon the membership to abstain from the use of all kinds of intoxicating beverages, will make her "terrible as an army with banners," and will bring the blessings of the Rechabites upon all her families.

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